

# Reformed Church Messenger

Wittelmäß die best Straß.

V. E. V. Gerhart 30 Aug 11

SAMUEL R. FISHER, D.D.,  
Editor.

ISSUED WEEKLY BY THE REFORMED CHURCH PUBLICATION BOARD.

PUBLICATION OFFICE,  
907 Arch Street.

New Series, Vol. XL., No. 29.

PHILADELPHIA, JULY 22, 1874.

Whole Number 2015.

## Communications.

For the Reformed Church Messenger.

### THE BLESSEDNESS OF FORGIVENESS.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." It is thus, says the Apostle Paul, that David describeth the blessedness of the man unto whom God imputeth righteousness without works. Forgiveness of sin is the first in order of the new-covenant blessings; for so long as a man's guilt is uncanceled, God is his enemy, and he cannot know peace. But the youngest believer has forgiveness upon the first act of faith. "I write unto you, little children, because your sins are forgiven you for His name's sake." This rich blessing of forgiveness has its source in the infinite mercy and rich grace of God. There was no such phrase as "God is merciful" in either the poetry or philosophy of Greece or Rome. No heathen poet ever said with David, "Great is the mercy of the Lord," nor even, "I will sing of mercy and judgment." Judgment alone or the dread of judgment, was their theme, when their harps paid any homage to the gods. Even the few, who celebrated something of both the power and wisdom of "the Father of gods and men," never praise Him as either a forgiving or pitying father. They saw no rainbow around His throne like unto an emerald. The sceptre of their supreme god was a thunder-bolt; not a golden sceptre that penitents might touch and live. But the God of Revelation is a God of infinite mercy—a God ready to forgive. To Him belong mercies and forgivenesses. This is His name and this is His memorial throughout all generations, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin."

The forgiveness extended to the true Christian is most comprehensive and complete. It embraces guilt of every kind, by whatever variety of phrase designated—sin, iniquity, trespass, transgression. It includes all sins, however numerous—the God of mercy abundantly pardons. It excludes not even the most aggravated guilt. "Pardon my iniquity, for it is great." When forgiven, the sin is said to be covered, blotted out, cast into the depths of the sea, never to be found by man, never to be remembered by God, and not once to be mentioned to the

offender. How can such an one as this fail to be blessed? "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned."

What man is happy, if it be not the man whose iniquities are forgiven. It is a blessed thing to be freed from condemnation, to be delivered from wrath, and to be relieved from the fear of evil, to know that God has become our greatest friend,—to know that the very power and purity of Jehovah, which formerly frowned upon us, now smile upon us in love and are engaged in our behalf,—to know that we have now in enjoyment a peace which passeth all understanding, and in prospect a happiness which must be felt to be known. Now all this blessedness belongs to the forgiven penitent. "Being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access into the grace wherein we stand, and rejoice in hope of the glory of God. We joy in God through our Lord Jesus Christ, by whom we now have received the atonement."

The man, whose sin is covered, obtains assistance and acceptance in all duties; and in his mercies and trials, his comforts and crosses, he has the blessing which enriches without sorrow. Need such a man dread adversity? His troubles, indeed, may be many, constant, aggravated, but they shall not really injure, they shall rather benefit him, for they too are blessings in disguise. He shall be sustained under them, sanctified through them, and in due time delivered out of them all. Every loss shall conduce to his gain,—every suffering shall turn to his salvation,—every event shall work for his good. Need such a man fear death? The sting of death was sin, but forgiveness has extracted the poisonous dart, and converted the curse into a blessing. Need such a man shudder when he looks into the grave? But it is no longer the condemned cell, where the criminal passes the night before being led forth to punishment. It is rather the chamber of repose, where the invited welcome guest is attired and adorned, previously to his being ushered into the presence of the Great King. Need such a man be apprehensive of the judgment of the last day, with its accompanying terrors? That day—that terrible day of the Lord, however it may appear to others, will but proclaim his acquittal. It will be the day when the deep significance of forgiveness will but begin to be comprehended. It will be the day of his complete redemption.

"Lord! how secure and blest are they,  
Who feel the joys of pardoned sin?  
Should storms of wrath shade earth and sea,  
Their minds have heaven and peace within."  
E. H. N.

For the Reformed Church Messenger.

### REPORT ON THE STATE OF RELIGION AND MORALS IN TOHICKON CLASSIS.

To the Rev. Classis of Tohickon:

DEAR BRETHREN:—Your Committee on the State of Religion and the Statistical reports of the congregations of Classis, would respectfully beg leave to report:

That in the several pastoral reports they are confronted with many facts, which are worthy of being noticed, but which cannot well all be stated in a brief report, as ours must necessarily be. We will, therefore, endeavor to cull therefrom only the principal facts. Before all things have we great cause to render thanks to the benevolent God, that He has so paternally and mercifully upheld His Church, in which we abide and labor. We rejoice that the Lord poured out in such rich measure the spirit of sweet peace, of love, of faith, and of prayer.

The ministers who are still present with us, with the exception of a few, who, under the providence of God, were visited with sore affliction, report with grateful hearts, and with joy, that good health was vouchsafed unto them, and that they could, without interruption, attend to their divine services and ministerial duties.

Notwithstanding, the past year was not without occurrences of deep and painful grief, in that we were called upon to lament the departure of a beloved father of our Church, namely, the Rev. Peter S. Fisher; as also a number of our zealous elders and active and useful members, of whom, however, we entertain the joyful hope and the good assurance, that they have gone before us a little while to be partakers of the reward of the righteous.

Of the existence of a practical, living Christianity we have numerous proofs, yet there is still much place for improvement. In this field we have yet an immense work before us. We need more exclusive devotion to the cause of the Saviour, more copious outpourings of the Divine Spirit, more willingness to consecrate all we are and have unto the Lord.

As ministers, we labor under many difficulties and hindrances. The pastoral charges are too extensive, too many congregations to be served by one pastor, or large, inconvenient scattered congregations, so that the pastoral duties cannot be properly attended to.

To attain to the best results, the labor should be more concentrated, the congregations should be more closely united, and the pastor should reside in the midst of his flock.

Notwithstanding all these hindrances, the indefatigable servants of the Lord, with one accord, give the joyful testimony, that they in faith labor with the assured confidence, that the Gospel of Christ shows itself to be efficacious. Encouraging signs are abundantly manifest in the congregations, that the blessed privileges of membership in the Church are continually more enjoyed, the Word of God, the holy sacraments, the communion of saints, and the solemn services of the Lord are increasingly appreciated and sought after.

The houses of worship are filled with devout hearers. The number of communicants was at no time larger than through the past year, is an assertion met with in every report.

Not by fanatical agitations, and trusting on mere human feelings, but as Noah's dove, which going out, found firm ground, thus also there is brought to us the clear consciousness as regards the nature of the Church and its glorious means of grace, as a foundation on which we may securely rest; and in the midst of the warfare with the flesh, the world, and the devil, we confidently look up with blessed peace to the throne of grace.

The children are brought to the Lord with loving, believing hearts, in accordance with God's gracious will, that they may be engrafted into Him through holy baptism.

In catechetical instruction the holy Word of God, as the means to make us wise unto salvation, is diligently inculcated into the hearts of the children and the youth, and "the Lord added to the Church daily such as should be saved."

Of other congregations which, on account of the peculiar surroundings, do not increase numerically, it is reported, that they, like unto the leaven which God through His free grace places in the heart, unfold from within in practical godliness, manifesting an increase in faith and true piety.

But even in the gold we yet find dross, also among the precious wheat, tares! Alas! so do we also constantly yet find it in the Church militant on earth. We need not gaze in astonishment at the godlessness of this godless world, but much rather at the dross of indifference, the lukewarmness of many, who, according to their outward confession, are members of the Church, and also contribute their mite to the maintenance of Church interests; but yet who cannot be reached by the hand of Church discipline, because they ask no favors from, nor attend upon the public ministrations of the Church.

It is with a deep feeling of pain, that these facts are reported, but faithfulness to the Church and faithfulness to



the office demand that this dark background, as well as the light side, be brought to view.

The contributions for benevolent objects are gradually on the increase, but this growth is yet far from the glorious privileges, which we might enjoy in the heavenly, blessed, divine work, in which we shall be partakers as the co-workers with Christ. Instead of viewing this as an incomparably great privilege, many are yet guilty of the folly of looking upon it as a favor done unto God. This, we trust, will also speedily change for the better.

On the important subject of the Sunday-school, there is much fault to find, and even though by many in our country it is exalted to heaven, there is still much room for improvement. One chief mistake in the matter is, that it is so generally planted on worldly fame and human skillfulness, instead of on churchly principles. We are in need of more publications written from a churchly stand-point. The union Sunday-schools, like union churches, are a great hindrance.

It is a cause of great rejoicing, that the officers of the congregations, the elders and deacons, make more account of their great responsibilities and endeavor to more faithfully perform the holy duties they owe to God and His Church. On this principally depends the growth and the prosperity of the several congregations; hence, if they are found faithful, the success of the Church is mostly secured.

The members of the congregations also learn to look up to those who conscientiously and faithfully perform the duties of their office, with greater respect and becoming honor, and to bestow their confidence upon them. If these, like unto an Aaron and a Hur, lift up the arms of their pastors, the cause of God must succeed under His blessing; and the conflict with all wickedness will be waged with success, and precious souls will be gathered into the kingdom of grace.

"The laborer is worthy of his hire." "They who preach the Gospel shall live by the Gospel," these are righteous declarations of Holy Scripture. It is a promising sign of our times, that these words are more effectually carried out. The pastor's salary is now generally paid more liberally and more punctually.

It is of the greatest importance, that this Classical district be more conveniently reconstructed. Order is the first law of heaven. The more orderly and convenient the different charges of Classis are constructed, so much more successful will be the efforts in the spreading of the kingdom of God and that of securing the salvation of souls.

If we view the great work of this Classis, with all the impediments in the way, we have ample cause to thank God, the great Shepherd of His Church, for the faithfulness He has vouchsafed unto us in the past, and to look into the future encouraged with the precious hope, that our labor is not in vain in the Lord.

Respectfully submitted.

F. J. MOHR, Chairman.

For the Reformed Church Messenger.

## SCRIPTURE READINGS.

BY REV. H. DANIEL.

"Christ also hath once suffered for our sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened in the Spirit," etc. 1 Peter iii. 18-21.

The Apostle exhorts believers to suffer persecution patiently, and be ready always to give a reason for the hope that is in them, and to preserve a good conscience, although they suffered for righteousness' sake. And to strengthen them, the Apostle sets before them the example of Christ Himself, Who also hath once suffered, impressing their minds with the truth, that as Christ suffered and yet conquered, so they too might be of good cheer, for they would conquer also. And by this means they would approach unto the likeness of our Lord; seeing that He, the sinless One, died on the cross "for sins," "the just for the unjust, that He might bring us to God."

In this connection the Apostle likewise alludes to Christ's preaching unto the spirits in prison. This is interpreted by some as supporting the actual descent of Christ's soul into hell. We, however, agree with Augustine, who says that the difficulties of thus interpreting this place as many of the Fathers did, so as to make it support Christ's descent into hell, are so many and so great that he was ready to give it up. In order to make this passage prove that Christ literally descended into hell, it is necessary to show that the spirit here spoken of is the soul of Christ, and that the time when He preached to the spirits in prison, referred to by the Apostle, was after His death, and before His resurrection. But neither of these can be substantiated. The spirit here spoken of is not the soul of Christ, but the Holy Spirit, or the power of His Divinity. In the flesh our blessed Lord was "put to death"—that is, in human nature, in the body which was prepared, and which He took Himself, on purpose that He might suffer instead of us who sinned. But by the Spirit He was quickened—which does not mean His human soul, but the Eternal Spirit by which He overcame death, and now lives for evermore. It was He who by His Spirit—the Holy Spirit, preached of old unto the spirits of mankind, imprisoned in the flesh not willingly as He was, but of necessity; even to those who lived before the flood, and whom He called by means of Noah. The only meaning of this passage in the light of Revelation and common sense, is, that Christ, by His Spirit, inspired Noah (who was a type of Christ), and preached by Him to the disobedient antediluvians, who are and were, when Peter wrote, in the prison of hell, the place of lost souls. Hence Noah is expressly called in Scripture, a preacher of righteousness. And the Apostle tells us elsewhere, that the Spirit that was in the Patriarchs and Prophets of the Old Testament, was the Spirit of Christ.

The inhabitants of the old world were disobedient, as many now are; and this although they were warned and called to repentance. Consequently they were cut off for their sins. And, for this very purpose, the Apostle makes emphatic the preaching of Christ to them by Noah to prove that they were without excuse. "God spared not the world, but brought in the flood upon the

world of the ungodly." True, it had been said, "My Spirit shall not always strive with men." But God's Spirit—the Holy Spirit—the very same by whom Christ became incarnate, and by which He was raised from the dead—did strive with them in the days of Noah, but in consequence of their disobedience and impenitency they are now in the prison of hell.

Some interpret this passage figuratively. They take "spirits in prison" to mean Gentiles and Jews in this world in the bonds of iniquity, and under the power of Satan, but they are the poor lost souls of the old world who rejected the preaching of God. Neither does the Apostle teach here that the soul of Christ went to Gehenna before His burial and His resurrection, or that He preached the gospel to souls in the regions of despair, and took thence the Patriarchs and Prophets with Him to Paradise. The great Cabinet, a Roman Catholic, and a believer in Purgatory, frankly acknowledges that this passage does not admit such a meaning, nor teach this doctrine. Nor do they who maintain that Christ's soul went to hell to preach to the souls of men there, in order to save them by applying unto them the benefits of His death, mean to teach the doctrine of universal salvation to all the lost. This is not the meaning they give to Purgatory; although by *hell*, *Hades* and *Inferno*, the Fathers who held this view understood the common receptacle of the souls of all men, both good and bad, yet, they assert that it was not to the souls of the wicked that Christ preached, but to the souls of the Patriarchs, Prophets, and of the people of God. And that as those who believed in a Saviour to come were kept out of Heaven and shut up in Purgatory till He came, so, since His death, those who believe in Him as having come—as having already and actually suffered under Pontius Pilate, must also go to Purgatory. Certainly this is a most gloomy, uncomfortable doctrine, and altogether contrary to the Word of God. We cannot believe that Christ ever preached in any such a place as hell, in the meaning of this interpretation. The texts of the sacred writers produced as proofs, do not admit of such an interpretation as favors this opinion. And the whole idea of Purgatory is borrowed from the Apocrypha and a corruption of heathen superstition. Besides this, the doctrine itself that Christ went to hell to preach the Gospel is false, and inconsistent with the nature of the Gospel itself. It must be admitted, that the souls of Noah and of the Patriarchs are not the disobedient spirits Peter tells us were in prison. Noah, and the Patriarchs and Prophets, were remarkable for their obedience—for their prompt and implicit faith. They were blessed with Divine favor before their death, and had then gone to their reward. Moreover, if faith in a Messiah to come were not sufficient, we have no reason to believe that faith in Jesus as the Messiah who has come is any more efficacious. And, again, if preaching on earth is not effectual, we see no reason why it should be after death. If the living hear not Moses and the Prophets, neither would they be persuaded though one arose from the dead. And when they have departed this life, neither would they be persuaded if Christ and His Apostles

were sent unto them. So, also, in the nature of things, probation, trials, free agency implies retribution, an end of the trial; and this is at death.

And, further, the Word of God everywhere teaches that it is grace, not sufferings—not the sufferings of the creature, but the grace of God that purifies and saves. Neither are we to except deliverance from hell because the Scriptures of Divine Truth teach the endless punishment of the wicked. The certainty of the fearful doom of the ungodly is as clearly and emphatically taught therein as is the happiness of the righteous. And that there is a place for the punishment of the incorrigibly wicked is as positively taught in the Bible as that there is a place for the dwelling of the godly, and the duration of the punishment of the impenitent in the place of future torment is described by the very same terms that are used to express the duration of the happiness of the pious. If the sacred Scriptures do not authorize and require our belief in a place of retribution for those who disobey God, then it is impossible for us to prove therefrom that there is any such a place as Heaven for the people of God.

There are, however, those who are of the opinion, that Christ went to hell, not to suffer its torments, nor to preach to the spirits there in prison, but to triumph over Satan and all the powers of hell in their own dominions, and to show thus to His people that they have nothing to fear from hell and the grave, nor from the devil and his angels. But although it is true that Christ, having spoiled principalities and powers, did make a show of them, openly triumphing over them, and that when He ascended up on high, He led captivity captive, and gave gifts unto men. And admitting as we readily do, that believers are more than conquerors over sin and death, over hell and the grave, through Him that loved them and gave Himself for them. Yet it is also true, that this triumph is everywhere in the Scriptures ascribed to the death of Christ—not to His descending into hell, but to His Cross and resurrection from the dead. There is no mention made in the sacred writings of Christ descending into hell to triumph there over the devil. Leading captivity captive belongs to Christ's ascent, not to His descent. The spoiling of principalities and powers was on Calvary, and the fastening of the handwriting of ordinances was to the Cross, and the making a public show of His trophies—all refers to His death on the Cross. His triumphal arch is erected on Calvary, not in hell. All is ascribed to His death and resurrection.

"The Incarnate Lord,  
Once bleeding, now triumphant for my sake,  
I mark Him how, by seraph hosts adored,  
He to earth's lowest cares is still awake.

"The sun and every vassal star,  
All space beyond the soar of angel wings,  
Wait on His word; and yet He stays His ear  
For every sigh a contrite suppliant brings.

"He listens to the silent tear  
For all the anthems of the boundless sky—  
And shall our dreams of music bar our ear  
To His soul-piercing voice, forever nigh?

"Nay, gracious Saviour, but as now  
Our thoughts have traced Thee to Thy glory-throne,  
So help us evermore with Thee to bow  
Where human sorrow breathes her lowly moan."

The words, "He descended into hell," mean, that the soul of Christ was really separated from His body,



and that His body, being truly a dead body, was laid in the tomb, and remained under the power of death until the third day. This was necessary, that as our Surety, the second Adam, He might undergo the condition of death—of the death penalty pronounced upon Adam—might be truly man in death as He was when living. He was not only born as other men are, but He also lived and died, physically, as other men die. He appeared in this world in the similitude of sinful flesh, and went out of this world into the other and future world in the same similitude. He died from the same causes that are calculated to produce death in any other man. His body was as lifeless as the body of those at His side, when taken down from the Cross. It was laid in the grave in the ordinary way, and His soul went to God who gave it, according to His own wish and direction, when He commended it to His Father, and the soul of the penitent went with Him. But as His conception was not like that of any other man, as He was conceived by the Holy Ghost, so He was the *Holy One*, and His body could not see corruption. The death penalty had exhausted itself when He gave up the ghost. But we should remember, that He who thus suffered was the God-man, the Mediator, and that we have in all His sufferings and in all His triumphs a deep personal concern. For He conquered the enemy, nailed the handwriting of ordinances that condemned us to His Cross, and satisfied Divine Justice by the sacrifice of Himself, so that through the blood of the everlasting covenant, we who believe in Him shall be more than conquerors over sin and death, hell and the grave, and sit with Him on His Throne in the Heavens.

O Lord, who hast now angels and authorities and powers subject unto Thee, grant that they may effectually minister to us as heirs of salvation. May we, by their help and comfort, under Thy grace and guidance, rise again with Thee in newness of life, and ascend in heart and mind to Heaven where Thou art; and finally live with Thee in eternal happiness to glorify and praise Thee!

For the Reformed Church Messenger.

## OFF TO BOULDER.

We packed our satchel and started. The weather was warm, the way was dusty, the cars most uncomfortable. After a three hours' ride, we alighted at Anamosa. Here we met Elder Heins, who was ready to convey us to Boulder. After some refreshments at the hands of the good Elder, we again took up the line of travel. The way was over the rough, hilly country, that lies between the Wapsipincon River and Buffalo Creek. Rough indeed is this part of the country. It is to the prairies what the mountains are to the valleys of Pennsylvania. The immense amount of timber grown here supplies the farmers for miles out on the open country. Along the banks of this river are fine quarries of building stone also. We never saw nicer. Great quantities are shipped to all parts of the country. In towns far away, you may see beautiful buildings, masoned up with rocks from the Anamosa quarries.

As we proceeded on our way, we came upon the trail of the storm, or rather hurricane, that passed over a

portion of this State in June. The destruction of timber was great. Trees two and three feet in diameter, were torn from the earth, twisted and broken. Houses were unroofed, barns and smaller buildings blown to the ground. From its desolate path, we would suppose, that the master storm was most terrific.

In the vicinity of Boulder, we found a hearty welcome at Mr. Smith's. Here we were soon joined by several of the brethren and friends.

In the evening, we were to have service at the church. But in this we were prevented by the appearance of dark clouds in the north-west. A storm was approaching. Throughout the West, where storms are sometimes quite severe, the people are generally somewhat uneasy when they see one approach, and are greatly relieved when it is over. On the present occasion, there was not much storm where we were, but much rain. It was a blessing. It was worth thousands to the farmers. They can plant and sow, but it is God who sendeth the rains and giveth the increase.

On the following day, we learned, that the storm had, in some parts to the north, assumed the proportions of a hurricane. It swept over the city of Waterloo with destructive force. Buildings were unroofed and blown down. The steeples were hurled from the churches. Cars were tumbled off the track. The air was filled with boards, awnings and many other articles of one kind and another, that went off as though they had suddenly received wings.

We went to Boulder to attend a special meeting of the English Iowa Classis. On the morning of the 8th, we met at the parish church to attend to business. The sum of the matter was to receive the licentiate, David P. Lefever, consider a call extended to him by the Boulder charge, and make arrangements for his ordination and installation. A committee was appointed, which proceeded at once to attend to its work. Bro. Weltz preached the sermon; Bros. Weber and Cort attended to the other service.

It was a solemn occasion. Seldom indeed do our ministers and people in Iowa have the opportunity of seeing persons ordained to the sacred office by prayer and the laying on of hands.

We welcome Bro. Lefever to our little Classis. It is cheer for those here to see new members come in. Here there is work to do. It is hard work, but who is it, that wants to labor for the Lord, that is not willing to do an earnest work? When a brother is busy always, and yet sees much more ahead to be done, he feels that there is something worth living for. Friends, a minister's life in this mission country is full to the brim always. He lives more, works more, sees more, and feels more, than the good brethren who live and labor in those parts of the country, where the mode of religious thinking, speaking and acting are stereotyped.

We want more men out here. This Macedonian cry has been sounded over your eastern hills often, but we are not done singing it yet. You have the wealth, the sons, and the schools of the prophets in your land. To whom else have we such a right to look for aid, to call for helpers? Oh, that a few more Lefevers would come over and help us!

After services were over, we rendezvoused at the parsonage of the new pastor. Mrs. Lefever, with the aid of her niece, treated us to a most refreshing dinner. In kind, it was a Pennsylvania dinner. We all felt at home there.

But our social circle, so pleasant and agreeable, was not long unbroken. Home duties and cares called us away. Leaving Brother Lefever and family to become acquainted with missionary life, its toils, trials, joys, and adversities, we took up our different lines of travel. To the west, the south, and the east, how we divided! But it was with hearts newly-fired for the work of the Lord.

At Anamosa, we enjoyed, for a time, the hospitality of Father Heins. On the afternoon of the 9th, we reached the banks of the Maquoketa, and were soon seated in the midst of our own family circle. So ended our trip off to Boulder and back again. W.

## FOUNTAINS AND CISTERNS.

In these recent days of drought the difference may be painfully felt. The cistern is but an indifferent substitute for the bubbling spring or the flowing stream. It is sure to give out in time, unless constantly replenished, and when the rain is long withheld the supply is exhausted. Carefulness and suspense attend the using, and the anxiety grows as the store declines. Its capacity is limited, but few can enjoy its benefits, and the joy of inviting all who thirst to come to the waters is denied to those who possess it. And as to quality, it may be negatively pure, but the water is without tone, and dead as to all medicinal properties.

The gushing stream is inexhaustible, and never grudges what it gives. It is the better for a good well, that it should be used freely, and the more it is drawn from, the cooler and sweeter are the waters. The possessor of a spring known to be unfailing may be at ease for himself and generously hospitable towards others. The waters and their owner sing together, and proclaim to the world: "Ho, every one that thirsteth, come ye to the waters!"

This contrast is drawn in spiritual things. God is described as the "fountain of living waters," while the ungodly are represented as forsaking Him, and hewing them out cisterns, "broken cisterns, that can hold no water." Our best schemes of happiness apart from God, are broken cisterns. The things we have trusted disappoint, and the transient gratifications of the world, after a brief indulgence, leave the soul athirst and faint. It is folly, when nature supplies the living and abundant stream, to resort to artificial means to secure the element of life and refreshment. It is this folly, that men are ever perpetrating in reference to the wants of their higher nature. They turn away from God, they forsake the river of His grace, they despise the well-spring of love and mercy which breaks at their feet, and, with a strange infatuation, they toil at this cistern-building of pleasure and gain.

Trouble and affliction, like our summer droughts, come to expose the vanity of these substitutes for true religion. Of whatever sort, their insufficiency is exposed in the

time of trial. Be it false faith, an infidel philosophy, or a devotion to appetite, it matters not. The cistern of human invention, however capacious and skilfully wrought, can be no substitute for the living fountain. In the end, what we have constructed proves to be worthless. We have lost God, the only satisfying portion, and have gained nothing but a form or name to mock and embitter the parched and fevered heat. The fountain of living waters, the broken cistern! Every man has chosen one or the other—the everlasting God or the empty shadows of time.—*N. O. Advocate.*

## "TRUST IN HIM AT ALL TIMES."

There are times when God's dealings with His people are perplexing, His thoughts very deep, and His ways past finding out; when the present is full of anxiety, the future full of difficulty. Their condition is that of a blind man groping at noontide; the whole of life a mazy labyrinth, of which they have lost the guiding thread. Their path seems shut up. Pharaoh is behind, the raging sea in front; their feelings are, "We are entangled, the wilderness has shut us in." Or they may be embarrassed in solving some question of duty. The employment and destiny of life may depend on a moment's choice. They feel the responsibility of deciding between rival and competing claims; trembling and fearful lest some selfish, carnal, unworthy motive may mingle, in the decision, and yet experience a painful inability to decide what is best. Perplexed and desponding one! amid these thine anxious, wavering, undecided thoughts, be this thy comfort—God's thoughts are upon thee. He is the leader of the blind. "Speak," says he, "to the children of Israel, that they go forward." At the crisis hour of difficulty or trial, He will appear to all His seeking, trusting people, and vouchsafe guidance or deliverance; not, perhaps, what they expect, but what He knows to be best for them. At the fourth watch of the night Jesus came to His disciples walking upon the sea. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation." (Psalm cvii. 2-7.)

Rely on the God of the pillar-cloud. He will bring thee, as He did His Israel, "through the flood on foot." "Be still!" is His tender rebuke to the distrustful soul, "and know that I am God."—*Life Thoughts.*

Let not the Lord's dealing seem harsh, rough, or unfatherly, because it is unpleasant. When the Lord's blessed will bloweth across your desires, it is best, in humility, to strike sail to Him and to be willing to be led any way our Lord pleaseth. It is a point of denial of yourself to be as if you had not a will, but had made a free disposal of it to God, and had sold it over to Him; and to make use of His will for His own is both true holiness and your ease and peace; you know not what the Lord is making out of this, but you shall know hereafter.—*Rutherford.*



## SEEKING AND FINDING.

[From the German, by Lewis Henry Steiner.]

## CHAPTER X.

"I have remained away already too long, have lost too much time in homeless wanderings abroad," he said among other things. "I feel that an end must be put to this. In the end we find the centre of gravity of every life only where nature placed it at the beginning. We often seek it elsewhere and the result is, that we lose our equilibrium. I shall now return to my peasants," a significant glance was here directed towards my aunt, as he added with a sad smile, "so that I may devote all the time and energies to them, which I am now selfishly squandering upon my more or less insignificant personal interests."

My aunt agreeing with him looked pleased. "We have already spoken on this subject, this morning, dear Siegfried. It was not a waste of your noble, youthful energies, when you so thoroughly employed them in studying art and science, in life and among mankind; but I feel with you, that a time must come—and it has come for you—when you must look the more serious duties of man in the face; and that you actually find those duties, upon the beautiful family estates, which you inherit from your ancestors, makes me inexpressibly happy. You may expect, that a time will come, when you will enjoy these, with heartiest satisfaction and joyous pride, the precious fruits of your intellectual as well as your business efficiency."

He did not reply, but the dark clouds that had gathered on his brow gave unmistakable indications of a negative, which his lips disdained to utter. Immediately, however, he began again—as if to avoid some painful thoughts that had been aroused—to speak of general topics and kept us at the same—avoiding all personal reference—until we arose from the table.

His idiosyncrasy was becoming increasingly enigmatic to me. It occupied all my thoughts. Just as I wanted formerly to see everything in life clearly, and could never rest until I had learned to understand the surrounding world with all its individual manifestations, so now the wish reigned in me to get an explanation of the seeming contradictory influences that were agitating this remarkable man.

When I was alone with my aunt in the afternoon, I managed to bring the conversation around to the Count, connecting him with the discussion at the table.

"He seems to go to his estates not with unqualified pleasure?" I said.

"While many others would rejoice in the full possession of their estates and bask in the unclouded sunlight of the present," replied my aunt, "undisturbed by any gloomy memories, that have clung to the same from years long since past and gone, Siegfried's unquiet, sensitive and deep-feeling soul is incessantly occupied with these memories, and he permits himself—foolishly although pardonably—to lose all personal happiness in life on account of the crime of another, which has long since been forgotten."

"Then a crime is connected with the memories?"

"It is said, that Siegfried's father obtained by unfair means, in a suit at law, a considerable portion of his estate, which properly belonged to another and poorer branch of the family. The thing, naturally is not susceptible of proof. Still the shadow

that thus falls upon the name of his deceased father, falls also upon his own name;—the property itself, which comes to him the only son—undiminished, through his father's will, presses upon him almost with the weight of a divine judgment. He said to me once, in the greatest anguish: 'I bear a mark upon me like Cain.'"

This then was the explanation of the secret suffering, that pressed like lead upon the soul of the Count, while it seemed to be ever anew banished to darkness, notwithstanding its struggles with all its inborn powers towards the light.

"And is that all that torments him?" I asked involuntarily.

"Certainly not that alone," replied my aunt with hesitation. "He has assumed certain obligations on account of these family-complications, which weigh heavily upon him, but of their nature I dare not speak."

"Pardon me, dear aunt, it was not from curiosity but from sympathy I inquired."

My aunt looked searchingly at me.—At this moment Adalbert and Hertha were announced. They came to apologize in person for their involuntary absence yesterday.

"You pleasant people would have embarrassed us very much by your absence," said my aunt pleasantly, "if another heroic Coriolanus had not fallen upon us from the sky; here he comes himself."

The Count entered, and my aunt introduced him:

"Count Werden Coriolanus is herewith made acquainted with his *Doppelgänger*, Herr M."

"Not his *Doppelgänger*," said Adalbert interrupting her. "I would never have made a passable Caius Marius; for my Roman war horse would have undoubtedly been converted into a Pegasus under me, who would have flown aloft into the air and left me hanging in the clouds. What then would the noble Romans have done?"

"No Coriolanus, but a Tasso, or better still a Romeo," said my aunt.

"Yes, certainly, a Romeo," replied Adalbert, "and here," pointing to his wife, "is my Juliet."

It was proposed to walk in the garden. The two men preceded us and were occupied—as we perceived,—in conversing on painting and sculpture. We women followed behind and listened to Hertha's more or less pleasant, humorous tattle.

Reaching the house, the grand piano was opened. Hertha was requested to introduce the musical entertainment. She sang the songs of Robert Schumann, Franz, etc. The Count made many complimentary remarks about her voice. The pieces appeared to interest him very much; yet his opinion seemed to lack the living warmth which was shown in manner and word when his heart was really interested in anything. My aunt asked him to play. At first he begged to be excused, but when she insisted upon her request, he seemed to comply with it more out of respect for her than from his own inclination. He seated himself at the instrument, half thoughtlessly at first suffered his fingers to glide preludizingly over the keys. Then the harmonies became fuller, richer, more varying; from the lively major with which he began he passed over into the minor; the strain became more and more concentrated, more gloomy, more overwhelming; it seemed as though the current of his inner emotions was leading him without the power of resistance down

into the dark depths of suffering anguish. Suddenly, familiar tones made their appearance among those that were strange, again disappeared, and then reappeared with greater emphasis: at last, while I was listening with intense excitement, the Thema of Beethoven's Sonata in F flat (*Appassionata*) appeared. He had been striving to reach it. Thenceforward there was not a note played, which was not in this masterpiece, but the masterpiece itself burst forth from the inner nature of the performer as though it were the distinctive sound of his very soul. What a struggle between light and darkness, earth and heaven, will and necessity! Everywhere a storm with the waves of suffering rolling high; here and there only a sudden gloomy stillness, when the excited waters rolled threateningly into the depths,—then again foaming up in despotic power, against the impregnable rocky barriers of "you shall!" Why, amid those rushing, billowy, ringing, wailing tones did the images of that sea storm, as I once experienced them, recur to me? They pressed upon me with all their old power. It seemed almost as if the waves were encompassing me again as in that dream, when I was tossed about upon the raging sea. I became restless. A secret dread seized me. I was almost glad when the Count had finished; and yet—strange!—I was drawn back into the heart of the piece as though bound ear, heart and soul by a charm. It was native, congenial talent, that attracted me in these struggles of suffering. I was affected to my very soul. I could not speak, and the Count himself arose in silence. The "glorious, glorious!" with which Hertha greeted him, applauding with her hands, offended me. And the exclamation of Adalbert was none the less offensive: "Who dare say now, that art is not worship (*cultus*)? She is religion, is she not? gracious lady, she must be religion—at least for us artists." I know not what answer my aunt gave. It seemed to be a denial, in consequence of which she entered upon an artistic, musical discussion with Adalbert and Hertha, not only as to the signification of music in general, but also as to the merit of the most celebrated works of the different masters. Adalbert's ideal was Beethoven; my aunt preferred Mozart; Hertha decided in favor of the modern romantic school of music and its representative, Robert Schumann. I listened only in a general way to their conversation; I had been too thoroughly transported, from present surroundings, to my own contradictory emotions and thoughts. Peace! peace! a voice was admonishing, almost beseeching me within. Peace also for that other storm-agitated soul! I looked upwards; should I not hear again the words: "And He rebuked the winds and the sea; and there was a great calm."

The Count, without taking any part in the conversation, had taken up some music and was turning over the leaves, evidently only to let his feelings be undisturbed, as he could not wholly conceal them, although he might command any outward manifestation. Suddenly he approached the window where I was sitting, and asked:

"What do you say to the opinion of your friend the artist, that art is religion?"

Preachers paralyze the truth by prayerfulness. Prayer is, at first, the outgrowth of need, the cry of the beggar; afterwards the outgrowth of love, the expression of thanks.



## Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

### THE SOUTHERN PRESBYTERIAN CHURCH ON SUNDAY-SCHOOLS.

The following action was taken by the late General Assembly of the Presbyterian Church (South), on the Sabbath-school question:

"In order that our churches may embark still more thoroughly and systematically in the Sabbath-school enterprise, a field which the Lord has so signally blessed," the General Assembly adopted the following resolutions:

1. *Resolved*, That the ministers and elders be entreated to give such attention to the Sabbath-schools in their respective churches as will enable them to keep in full sympathy with this branch of Church work, and to have an adequate knowledge of its necessities and advantages; and that they be urged as far as practicable to identify themselves regularly with the labors of the Sabbath-school.

2. *Resolved*, That the supervision and control of sessions over Sabbath-schools, so often pressed upon the attention of churches, should be exercised even in the minutest details, so far as to enable sessions promptly to correct any evils that may arise, and make any necessary changes for the well-being of the Sabbath-school.

3. *Resolved*, That this Assembly reiterates former recommendations, favoring Sabbath-school Conventions, Teachers' Meetings, Colored Sabbath-schools, the co-operation of the children of the Church in the work of Missions, and special preaching by ministers to the children of the Church and Sabbath-school.

The Bishop of Oxford, who presided over the Church of England Sunday-school Institute, the other day said, in the course of his remarks, that he did not see why teachers should not so mould the minds of children by their teaching carried on Sunday after Sunday, that, through the earnestness, intelligence, zeal, and wisdom, which was brought to bear upon their minds, they would turn out as good scholars as would be found anywhere. He had seen men and women—and he would speak especially of women—who, having had the advantage of no other teaching than that which they received in a Sunday-school, would, nevertheless, for their knowledge, their facilities of usefulness, and their general power of adapting themselves to the proper discharge of the duties, which they were called upon to perform, bear comparison with the best day-scholars to be found in the land, and he saw no reason why, if the teachers present devoted themselves properly to their work, they should not all produce similar results.

Mr. Spurgeon in a recent sermon spoke of a man, who had, after many days of diligent and skillful application, carved the image of Cæsar on a cherry-stone. The fact was duly chronicled in the newspapers, the skill of the man praised as it seemed to merit, but after all it amounted to nothing. Just such are the questions which teachers frequently, and scholars too sometimes, if permitted, raise

in the Sunday-school classes, to display the profundity of their wisdom. They spend the precious time upon them, and arrive at some result perhaps. But when all is done, it amounts to nothing; no valuable end is gained; nobody is instructed or helped. In the Sunday-school, as in the pulpit, idle questions have no business, yet in both places they have a constant disposition to intrude themselves. Carving on cherry-stones is elaborate idleness.—*Our Bible Teacher*.

Col. Hicks, an American speaker at the London anniversaries, is credited by the "Sunday-school Teacher" with this good putting of an important truth:

"Teachers need two things: they need a teaching spirit and they need a teachable spirit. They need to learn, as well as to teach. You know that, when the apple in autumn is fully ripe, and has altogether ceased to grow, then is the time to pluck it, or it will soon rot. When a teacher has ceased to learn, that is just the moment when he ought to cease to teach."

An error which has done no little harm in the Sunday-school is thus pointed out by the "Christian Union":

"The common idea that any sort of teachers will do for the younger classes has done very much toward making poor sorts of Sunday-schools. Agassiz used to say, that the best teachers should initiate the studies and guide the early development of children. It is the primary and younger pupils that need special care taken of them in this respect."

A man who was elected Superintendent of a pioneer school in Michigan, had no books, and yet, when it came to collection for purchasing books gave his only dollar toward it. An old lady gave three shillings and bade good-bye to the slippers she had meant to purchase. Others in like ways showed their self-denial, and finally, to make up the amount wanting, the bare-footed Superintendent pledged himself to work out in the harvest field and earn it. That school will prosper, and so also every school that imitates its noble spirit.

There has been an increase of 1,420 Sunday-schools in Illinois since 1870, containing a membership of 102,401, and of this number, 53,452 have been added to the full membership of the Church.

The receipts of the Sunday-school Department of the Baptist Church in its first year, were less than \$400. The Secretary reports more than \$400,000 for the last year. Less than 400,000 pages of Christian literature were issued the first year, 330,000,000 pages for the last year, show what rolls it sends to the printing mills now.

The latest novelty in the way of doing good in connection with the Sunday-school was witnessed at a festival recently held in a small village Sunday-school in England. Accompanying each prize given to the boys was a card entitled "Safety signals," upon which were printed Scriptural quotations and noble sentiments from eminent men. Each card guarantees to its owner, until the year 1881, assistance or advice in the matter of choosing a trade

and of being assisted in any way by the ladies and gentlemen present at the festival, many of whom were very wealthy. We have no doubt but that the boys will call in the time of need, and that those who have promised to do will cheerfully and faithfully keep their promises.

The Second National Lutheran Sunday-school Convention will be held in Johnstown, Pa., during the month of October. The Susquehanna Synod of the Lutheran Church resolved at its last annual meeting to hold a District Sunday-school Convention during the coming year. The Western Conference of the Maryland Synod have also taken action to have a Sunday-school Convention held within its bounds during the year. Still the work goes on.

Rev. J. M. Gregory, Regent of the Illinois Industrial Institute, continues to instruct the Sunday-school teachers through the columns of the National Teacher. In the magazine for June, the Dr. gives the law of the teachers that "a teacher must know thoroughly what he would teach." The following are the rules deduced from this law:

1. Prepare early lessons by fresh study. Last year's knowledge has necessarily faded somewhat. Only fresh conceptions warm and inspire us.

2. Study the lesson till its truths and facts take shape in easy and familiar language. The final proof and product of clear thoughts is clear speech.

3. Find in the lesson its analogies and likenesses. In those lie the illustrations by which it can be made to reveal itself clearly to others.

4. Find the natural order and connection of the different facts and truths of the lesson. A jumbled mass of materials do not make a building, nor does a jumble of disjointed facts make up the divine doctrine.

5. Seek for the relation of the lesson to other lessons already learned, and to the life and duty of the learners. The vital force of truth lies in its relations. It is the passage of the electric fire along the distant connected wires which makes the telegraphic apparatus important.

6. Use freely all aids to gain the truth, but never pause till the truth gained has been thoroughly digested in your own mind, and its full meaning and importance have arisen upon you as a vision seen by your own eyes.

## Selections.

### AN ANGEL IN A SALOON.

#### A TRUE INCIDENT.

One afternoon in the month of June, 1860, a lady in deep mourning, followed by a child, entered one of the fashionable saloons in the city of N—. The writer happened to be passing at the time, and impelled by curiosity, followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present, she said:

"Sir, can you assist me? I have no home, no friends, and am unable to work."

He glanced at her, and then at the child with a mingled look of curiosity and pity. Evidently he was

much surprised to see a woman in such a place begging, but, without asking any questions, gave her some change, and turning to those present he said:

"Gentlemen, here is a lady in distress. Can't some of you assist her a little?"

They all cheerfully acceded to the request, and soon a purse of two dollars was raised and put in her hand.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a very proper place for a lady, and why are you driven to such a step?"

"Sir, I know it isn't a proper place for me to be in, and you ask why I am driven to such a step. I will tell you in one short word," pointing to a bottle behind the counter, labeled "whiskey," "that is what brought me here—WHISKEY!"

"I was once happy and surrounded by all the luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist that temptation, fell, and in one short year my dream of happiness was over, my home forever broken and desolate, and the kind husband and the wealth, once called mine, lost, lost, never to return, and all by the accursed cup."

"You see before you only a wreck of my former self, homeless and friendless, and with nothing left me in this wide world but this little child;" and weeping bitterly, she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor of the saloon, she continued:

"Sir, the reason I occasionally enter a saloon like this is to implore those, who deal in the deadly poison to desist, to stop a business that spreads desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons."

"Did you know that the money you receive across this bar is the same as taking the bread from out the mouths of the famished wives and children of your customers? That it strips the clothes from their backs, deprives them of all the comforts of life, and throws unhappiness, misery, crime and desolation into their once happy homes. Oh, sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow-men, and enter one that will not only be profitable to yourself, but to your fellow-creatures also."

"You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me."

"Madam, I am not offended," he answered in a voice husky with emotion, "but thank you from my heart for what you have said."

"Mamma," said the child—who meantime had been spoken to by some of the gentlemen present—taking hold of her mother's hand, "these gentlemen wish me to sing 'Little Bessie' for them. Shall I do so?"

"Yes, darling, if they wish you to."

They all joined in the request, and placing her in a chair, she sang in a



sweet childish voice the following beautiful song :

Out in the gloomy night sadly I roam,  
I have no mother dear, no pleasant home;  
No one cares for me, no one would cry,  
Even if poor little Bessie should die.  
Weary and tired, I've been wandering all day,  
Asking for work, but I'm too small they say;  
On the damp ground I must now lay my head,  
Father's a drunkard and mother is dead.

We were so happy till father drank rum,  
Thence all our sorrow and trouble have come;  
Mother grew pale and wept every day—  
Baby and I were too hungry to play;  
Slowly they faded, till one Summer night  
Found their dead faces all silent and white;  
Then with big tears slowly dropping I said,  
"Father's a drunkard and mother is dead!"

Oh! if the temperance men would only find  
Poor wretched father and talk very kind;  
If they would stop him from drinking, then  
I should be so very happy again!  
Is it too late, temperance men? Please try,  
Or poor little Bessie must soon starve and die;  
All the day long I've been begging for bread—  
Father's a drunkard and mother is dead!

The games of billiards were left unfinished, the cards were thrown aside, and the unemptied glasses remained on the counter; all had pressed near, some with curiosity, some with sadness, and some with pity beaming from their eyes, entranced with the musical voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget to my dying day, and the sweet cadence of her musical voice still rings in my ears, and every word of the song, as it dropped from her lips, sank deep in the hearts of those gathered round her.

With her golden hair falling carelessly around her little shoulders, her face of almost ethereal beauty, and looking so trustingly upon the men around, her beautiful eyes illumined with a light that seemed not of earth, formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping; men who had not shed a tear for many years now wept like children. One young man, who had resisted with scorn the pleadings of a loving mother, and the entreaties of friends to strive to live a better life, to desist from a course that was wasting his fortune, and ruining his health, now approached the child and taking both her little hands in his, while tears streamed down his pale cheeks, exclaimed with deep emotion:

"God bless you, my little angel! you have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there were ever angels on earth, you are one; God bless you, God bless you!" and putting a bill in the hand of the mother, said, "Please accept this trifle as a token of my regard and esteem; for your little girl has done me a kindness I can never repay. And remember, whenever you are in want, you will ever find in me a true friend," at the same time giving her his name and address.

"God bless you, gentlemen! Accept the heartfelt thanks of a poor and friendless woman, for the kindness and courtesy you have shown me." Before any one could reply, she was gone.

A silence of several minutes ensued, which was at last broken by the proprietor, who exclaimed:

"Gentlemen, that lady is right, and I have sold my last glass of whiskey; if any of you want more, you will have to go elsewhere."

"And I have drank my last glass of whiskey," said a young man, who had long been given up as utterly

beyond the reach of those, who had a deep interest in his welfare as sunk too low ever to reform. "There is a temperance organization in this city, and at their next meeting I shall send up my name to be admitted. Who will go with me?"

"I—I—I, and I" several exclaimed in a chorus, and fifteen names were added to his.

True to his word, the owner of the saloon where this strange scene was enacted, disposed of his entire stock the next day, and is now engaged in an honorable business. Would to heaven that lady with her little one, could have gone into every hamlet, town and city throughout our country, and met with like results!—*Laramie Sentinel*.

#### PUBLICITY IN CHRISTIAN WORK.

It is a trite remark in matters of every-day life, that few men seem to be able to stand popularity and fame, and in higher things it would, perhaps, be difficult to say whether the fear or praise of man is the greatest snare. The counsel: "Let not thy left hand know what thy right doeth," is surely as much needed in these bustling days, as when first uttered by our Lord, when He taught His followers so emphatically to sound no trumpet before them, and when he compared the Church of the new dispensation, not to an "army of banners," but to the mustard seed cast into the ground.

The four authors of the Gospels have well learned this lesson of their Master. It might also seem as if they knew by experience how subtle was the temptation to self-glorification, and were constantly careful to avoid any occasion for it, either as regards themselves, or those to whom they wrote. Would it be possible for us to have better guides to the way in which we should write of the details of mission work than the gospels, and the Acts—so full, in their simplicity, of all that could enforce their lesson—so free from all that might exalt the creature?

It has often been remarked, that even she whose deed of loving thankfulness was declared by our Lord Himself to be worthy of being told as an everlasting memorial of her, is only spoken of as a "certain woman," and this is not a solitary instance.

It is related of Father Taylor, the sailor missionary of Boston, that on one occasion, when a minister was urging, that the names of the subscribers to an institution should be published, in order to increase the funds, and quoted the account of the poor widow and her two mites to justify his trumpet-sounding, he settled the question by rising from his seat, and asking in a clear, shrill voice—"Will the speaker please give us the name of the poor widow?"

This remark hits the true solution of this question of publicity. The account to which he alluded may seem to warrant us in recounting and publishing the details of Christian labor, in so far as they will encourage and help others in similar circumstances. But it will be found not unnecessary to guard carefully against such a reliance on outward help and sympathy, as may weaken that individual responsibility and independence which are so essential; and above all, lest any echo of their labors, coming back to scholars,

teachers, or workers, should crowd out of the minds of any, what should be the constant thought of all of us, "Not unto us, O Lord, not unto us, but unto Thy name be glory." For "we are unprofitable servants, we have done that which it was our duty to do."—*London Friend*.

#### "GOD WILL TAKE CARE OF YOU."

A gentleman, walking along one of the streets of Philadelphia, was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away; but something in the boy's face forbade that; so he asked,—

"What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat to-day?"

"Nothing, sir."

"Boy, are you telling the truth?" asked the gentleman, looking him steadily in the face.

"Indeed, I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No, sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said, "There is my mother, sir."

"Who was with your mother when she died?" asked the gentleman, deeply moved.

"Nobody but me, sir."

"Did your mother say anything before she died?"

"Yes, sir; she said, 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had intrusted much of this world's goods, and the little orphan was kindly cared for by him.

God in His Word is called the Father of the fatherless. He has said, that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.—*American Messenger*.

#### POVERTY IN HEAVEN.

The idea at first appears strange, yet the Bible tells us of those who are saved "as by fire." They barely enter heaven. They are poor compared with those who through lives of faith, prayer and alms-giving have been laying up for themselves treasures in heaven.

While no one can be saved on account of his good works "For other foundation can no man lay than that is laid, which is Jesus Christ," yet "if any man's work abide which he hath built thereupon, he shall receive a reward."

Christ offers His followers something more than an entrance into heaven. Do not these words, addressed to the young man, imply it: "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven"? Whosoever

does the smallest deed through love of Him, such as giving a cup of cold water, He declares, "shall in no wise lose his reward."

It is not reasonable to suppose, that heaven is a dead level, where every one enjoys the same kind and degree of happiness, "For one star differeth from another star in glory. So also is the resurrection of the dead." It is a solemn thought, that the manner in which we spend our life on earth will influence our eternal happiness.

Who would wish to be saved "as a brand plucked from the burning," securing only our salvation, having led no one with us, with no work of our life to survive? Poor, even in heaven!

#### A FIRM ANCHOR.

I have just returned from the bedside of a Christian "languishing into life." She is blessed with every thing that this world can give to make life attractive. She is also blessed with the Christian's hope, and, having this, she knows no fear.

"I feel," she said, "like the mariner when the storm is raging around him, but his anchor holds him securely. God's promises are my anchor, and they cannot fail. I know I am a sinner, but I hear Him say, 'Though your sins be as scarlet, they shall be as white as snow.' No matter what the sin, Jesus' blood will wash it out. To me His promises have all been fulfilled. He has laid His hand on me, but He has done it so gently, and at the same time surrounded me with so many mercies."

I said, "This is the fulfillment of one of the mercies. You have been kind to those who are less favored than yourself, and such shall find mercy."

"Don't say that," she said, "it humbles me. I know that where I have done one duty I have neglected a thousand. There is no ray of hope but in the mercy of God through Jesus Christ. I have not the joy and ecstasy that some express, but my faith in the promises of God saves me from all fear. It is a firm anchor. Not even death can move me."—*British Paper*.

#### BEGIN ALL WITH PRAYER.

To omit prayer is to go to battle having left our weapons in the tent; is to go to our labor without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads, without taking our pilot on board. If, from a sense of weakness, Moses on Sinai's thundering, flashing, quaking mount, exclaimed, "If Thy presence go not with us, let us not go up," well may we say of the world, its daily trials and temptations, works and warfare, "Unless Thy presence go with us, let us not go down." Therefore, ought men, unless in very rare circumstances, always, morning and evening, to pray. Thus, like soldiers on the morning of the conflict, we gird our swords for battle with the world, the devil, and the flesh; and thus, when the day's combat is over, retiring to pray, we apply a healing ointment, the balm of Gilead, to the wounds of conscience; and thus, as a begrimed workman, on coming home, repairs



at eventide to bathe in flowing river or swelling sea, we resort to prayer to wash away sin's daily stains in the fountain of Jesus' blood.

The keeping of the heart, is a work that is never done till life is ended.

### Advertisements.

## The Mercersburg Review.

The design of the REVIEW is the development of Christological, Historical, and Positive Theology.

CATHOLIC,  
PROTESTANT,  
REFORMED.

Its pattern is the Apostles' Creed, regarding Jesus Christ as the Central Revealer of the Mystery of the Holy Trinity, the true and ultimate Principle of all revelation, the new Head and Life of Humanity restored in His Person, and to be glorified in Him by the Holy Ghost, the central principle of Christianity.

The REVIEW is edited by the Rev. T. G. Apple, D. D., of the Theological Seminary at Lancaster, Pa., who is assisted by other eminent writers principally of the Reformed Church. It will be published quarterly, in the months of January, April, July and October of each year. Each number will contain an average of 160 pages. POSTAGE on each number is three cents, or twelve cents a year.

#### TERMS.

For one year's subscription, THREE DOLLARS, due in advance.

Four copies for TEN DOLLARS, paid in advance. A free copy will be sent to any one who sends us the names of ten cash subscribers, accompanied with \$25.

Orders for the REVIEW, with remittances, are to be sent to the

Reformed Church Publication Board,  
No. 907 Arch Street, Philadelphia, Pa.

## THE GUARDIAN

Is a monthly magazine, devoted to the social, literary and religious interests of Young Men and Ladies.

Rev. B. BAUSMAN, D. D., Editor.

In principle, purpose and general spirit, it aims to lead to the True, the Beautiful and the Good.

This magazine is devoted to the highest interests of the young at the most solemn and interesting period of their life. It urges self-culture and early piety. Its motto is

LIFE, LIGHT, LOVE.

THE GUARDIAN contains thirty-two pages monthly, making a handsome volume of three hundred and eighty-four pages at the end of the year.

Pastors are requested to procure subscribers for THE GUARDIAN. We respectfully ask all Young Men and Ladies to aid us in increasing our circulation. It will be an easy thing to raise a club. Specimen numbers sent when requested.

#### TERMS.

Only \$1.50 a year, in advance. Any one who sends us six subscribers with \$9 cash, will receive one copy for one year gratis. Thirteen copies will be sent for \$15; twenty-seven for \$30.

Address the

Reformed Church Publication Board,  
No. 907 Arch Street, Philadelphia, Pa.

## Reformirte Kirchenzeitung.

Edited by a Committee of the German Philadelphia Class.

Published by the German Philadelphia Class.

E. J. HEPPE, 130 N. Sixth St.  
Philadelphia, Pa.

### THE CHILD'S TREASURY.

Published monthly and semi-monthly under the direction of the Board of Publication of the Reformed Church in the U. S.

This publication is designed especially for the benefit of children and young persons. It should therefore be in every family, as well as in every Sunday-School of the Reformed Church. Parents, pastors, church officers, Sunday-school superintendents and teachers, pious laymen, and all interested in the welfare of the young, should interest themselves in its behalf, and give it as wide a circulation as possible.

#### TERMS.

##### MONTHLY.

10 copies for one year to one address	\$2 00
25 " " " " " "	4 50
50 " " " " " "	8 00
100 " " " " " "	15 00

##### SEMI-MONTHLY.

10 copies for one year to one address	\$3 50
25 " " " " " "	8 00
50 " " " " " "	15 00
100 " " " " " "	28 00

Cash in advance.

Address the

Reformed Church Publication Board,  
No. 907 Arch Street, Philadelphia, Pa.

## Der Lammherke

Is the German Paper for Sunday Schools. It should be in all German families. It has no equal in this country.

50 copies paid in advance, \$10.00  
100 " " " " " " 18.00

Address the

Reformed Church Publication Board,  
No. 907 Arch Street, Philadelphia, Pa.

## DR. C. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF

Hepatitis or Liver Complaint,  
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

### AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C. M'Lane's, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists and Country Store-keepers generally.

### Dr. C. M'Lane's Vermifuge

Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN AND WOMEN, give them a few doses of

M'LANE'S VERMIFUGE,

TO EXPEL THE WORMS.

BEWARE OF IMITATIONS.

Nov 26, '73-1yr A.

## MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. March 19, '73, 1 year. M.

## AGENTS WANTED FOR THE CENTENNIAL GAZETTEER OF THE UNITED STATES.

No book has ever been published of such universal interest to the American people. It appeals to no particular class alone, but to all classes; to men and women of all professions, creeds, occupations, and political opinions—to Farmers, Lawyers, Business Men, Mechanics, Physicians, Politicians, Teachers, Students, Manufacturers, Salesmen, men of learning and men who can only read, to old and young. All want it as a book of constant reference, and to preserve for their children and children's children as the only complete and reliable work, showing the gigantic results of THE FIRST ONE HUNDRED YEARS OF THE GREATEST REPUBLIC THE WORLD EVER SAW. It is not a luxury, but a necessity to every well-informed American citizen. Agents make \$100 to \$300 per month. Send for circular. ZIEGLER & McCURDY, Philadelphia, Pa. June 24, '74, 6c., e. o. w. A.

WANTED—Agents for CHARLES SUMNER. by GEN. N. P. BANKS, BISHOP GILBERT HAYEN, and WM. M. CORNELL, LL.D., with eulogies of Carl Schurz, Geo. W. Curtis and others. Exclusive territory. No competition. Address, J. H. EARLE, Publisher, Boston. July 8, '74-4t. A.

## DIRECTORY

Of Churches, Institutions, Pastors, &c., of the Reformed Church in Philada.

### ENGLISH CHURCHES.

FIRST CHURCH, Race Street, below Fourth, Rev. Edwin H. Nevin, D. D. Residence, No. 719 Marshall St.  
CHRIST CHURCH, Green Street, below Sixteenth. Rev. J. Henry Dubbs. Residence, 1727 Mount Vernon Street.  
ST. JOHN, Haverford Street below 41st, West Philada. Rev. John G. Noss. Residence, 4012 Haverford Street.  
TRINITY, Seventh St., near Oxford. Rev. D. E. Klopp. Residence, 1541 North Seventh Street.  
HEIDELBERG, 19th Street and Oxford. Rev. William C. Hendrickson. Residence, 1310 North Nineteenth Street.

### GERMAN CHURCHES.

SALEM, St. John, below Green Street. Rev. J. G. Wiehle. Residence, 530 St. John Street.  
SALEM MISSION, Jackson Street, Kensington.  
ZION, 6th above Girard Avenue. Rev. Nicholas Gehr. Residence, 1230 North Sixth Street.  
BETHLEHEM, Howard, above Thompson Street, Rev. J. G. Neuber. Residence, 1304 Howard Street above Thompson.  
MISSION, Frankford Road and York Streets.  
ST. STEPHEN'S, Corinthian Avenue, near Girard College. Rev. A. Romich, 2322 Parrish Street.  
EMANUEL, Bridesburg, Rev. C. Keller.  
EMANUEL, Rev. J. Dahlman, Jr., Baring Street, corner 38th, West Phila. Residence, 413 North 38th Street.  
ST. PAUL, 17th and Fitzwater Sts. Rev. J. Gantenbein, Residence, 1544 Christian St., Philadelphia.  
JERUSALEM, Otis Street, Kensington.

Reformed Church Publication Board,  
No. 907 ARCH STREET.

Treasurer and General Superintendent,  
REV. SAMUEL R. FISHER, D. D.  
Residence, 1614 Wallace Street.

### BUSINESS AGENT.

J. David Miller, Esq., Residence, 1610 Valeria Street.

### NEWSPAPERS AND PERIODICALS.

REFORMED CHURCH MESSENGER,  
MERCERSBURG REVIEW,  
CHILD'S TREASURY,  
GUARDIAN,  
KIRCHENZEITUNG,  
LAMMERHIRT.

### EDITORS.

Rev. S. R. Fisher, D. D., Editor "Reformed Church Messenger." Residence, 1614 Wallace Street.  
"Kirchenzeitung." Rev. N. Gehr, 1230 N. 6th St.  
Rev. T. G. Apple, D. D., "Mercersburg Review," Lancaster, Pa.  
Rev. B. Bausman, D. D., "Guardian," Reading, Pa.  
Rev. A. C. Whitmer, "Child's Treasury," Altoona, Pa.  
Rev. C. Bank, "Lammerhirt," New Brunswick, N. J.

### ORPHANS' HOMES.

Bethany Orphans' Home.  
Womelsdorf, Berks Co., Pa.  
Rev. D. B. Albright, Superintendent,  
W. D. Gross, Treasurer, Box 2147, Philada.  
St. Paul's Orphans' Home.  
Butler, Pa.  
Rev. J. B. Thompson, Superintendent.  
B. Wolff, Jr., Treasurer, Pittsburg, Pa.

BOARD OF HOME MISSIONS, SYNODS OF THE UNITED STATES, PITTSBURGH, AND POTOMAC.

Rev. J. O. Miller, D. D., President, York, Pa.  
Rev. J. I. Swander, Secretary, Latrobe, Pa.  
W. H. Seibert, Esq., Treasurer, Harrisburg, Pa.

### BOARD OF FOREIGN MISSIONS.

Treasurer, R. F. Kelker, Esq., Harrisburg, Pa.

### BOARD OF EDUCATION.

Treasurer, Rev. S. B. Fisher, D. D., 907 Arch Street, Philadelphia, Pa.

### THEOLOGICAL SEMINARY.

Treasurer, John B. Roth, Esq., Lancaster, Pa.

### FRANKLIN AND MARSHALL COLLEGE

Treasurer, Jacob Bausman, Esq., Lancaster, Pa.

SYNOD OF THE REFORMED CHURCH IN THE U. S.

Treasurer, Geo. W. Hensell, Esq., Quarryville, Lancaster Co., Pa.

### GENERAL SYNOD.

Treasurer, W. D. Gross, Esq., Box 2147, Philadelphia.

SOCIETY FOR THE RELIEF OF MINISTERS AND THEIR WIDOWS.

Treasurer Rev. T. Appel, D. D., Lancaster, Pa.

### PENNSYLVANIA

## STAINED GLASS WORKS,

AICKIN & ISAAC,

8737, 3739 and 3741 FILBERT St.,  
PHILADELPHIA.

Churches, Public and Private Buildings fitted up with stained and ornamental glass.

All communications promptly responded to.

May 31, 74 1y

## IVINS & DIETZ,

WHOLESALE AND RETAIL DEALERS IN

## CARPETINGS,

OIL CLOTH,

WHITE OANTON MATTINGS,

FANCY " "

RED CHECK MATTINGS,

RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,

AND

NO. 43 STRAWBERRY STREET

Above Chestnut,

PHILADELPHIA.

First Street west of Second.

A full assortment for Spring trade at 15 prices. Sept. 1, 73, 1y. M

## KNABE

## GRAND, SQUARE & UPRIGHT PIANOS.

THE BEST NOW MADE.

Every Instrument Fully Warranted for Five Years.

SECOND HAND PIANOS at all Prices.

## ORGANS

The Largest and Best Assortment in the City.

Sole State Agencies for Smith's American Organs,

E. P. NEEDHAM & SON'S

SILVER TONGUE ORGANS,

And Other Leading Makes.

Illustrated Catalogues furnished on Application.

## WM. KNABE & CO.

350 W. Baltimore St., Baltimore

And 112 Fifth Ave., New York

Jan. 4, 1873-1y. M.

## FREE TO BOOK AGENTS

AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Bible ever published, will be sent free of charge to any book agent. It contains Over 700, fine Scripture Illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Philadelphia, Pa. May 27, '74-4t. A.

## G. S. GRIFFITH & CO,

No. 89 & 91 W BALTIMORE St.

Between Holliday St. & Post-Office Av.

BALTIMORE, MD.,

Having received their

## SPRING STOCK OF

## Extra, Medium, Common, and Fancy MATTINGS

Of the celebrated DIAMOND, GOLDEN LION, DOUBLE EXTRA IMPERIAL and other well-known brands. Also a splendid assortment of CARPETINGS,

OIL CLOTHS,

RUGS, MATS, &c.

Are prepared to offer extra inducements at Wholesale or Retail.

Church Carpets and Cocoa Mattings a specialty, and a liberal allowance made. Cheap for cash. Jan. 17, '74-1yr. M.

BOUGHTON'S Adjustable

## MOSQUITO

AND FLY SCREEN,

FROM 50 CENTS TO \$3.00.

Will fit any window, and keep out flies and bugs.

Door Screens from \$3.00 to \$8.00.

AGENTS WANTED.

J. W. BOUGHTON, 114 S. 12th St.  
WOOD CARPET STORE.

Send Stamp for Circular,

June 24th, '74-4t. A



# Reformed Church Messenger.

PHILADELPHIA, JULY 22, 1874.

## SPECIAL CONTRIBUTORS.

REV. D. GANS, D. D., Baltimore, Md.  
REV. T. G. APPLE, D. D., Lancaster, Pa.  
REV. F. K. LEVAN, Pittsburg, Pa.  
REV. J. H. DURBS, Philadelphia, Pa.

The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

**To Correspondents.**—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule. Unaccepted manuscripts will not be returned.

**To Subscribers.**—When monies are remitted, and the date following the name on the direction label is not changed within three weeks thereafter, please notify the publishers. Those in arrears will please examine the date and remit the amount due.

## ST. JOHN'S FEMALE COLLEGE.

An interesting account of the exercises connected with the close of the academic year in this institution, located at Tyrconnell, near Knoxville, Frederick County, Md., furnished by a correspondent, appeared in our last week's issue. It was such as to furnish parents, who desire to give their daughter a Christian education, with every encouragement to place then at just such a school. They can rest assured, that the hearts as well as the minds of their daughters, will there receive proper cultivation. In this respect, the institution has earned for itself a very fair reputation. We write now, however, more especially for the purpose of calling attention to the advertisement of the Principal, which will be found in another part of our present issue.

## ALLENTOWN FEMALE COLLEGE.

We are in receipt of the catalogue of this institution for 1873-74. The institution was founded about seven years ago, and is carried forward by a Board of Trustees, under the auspices of the East Pennsylvania Classis of the Reformed Church. It is designed to furnish young ladies with an education, in which excellence of scholarship and the highest attainments in elegant arts and accomplishments are judiciously combined with a thorough Christian education. The course of study, as well as the general management of the institution, has been arranged with this particular object in view. Very encouraging success has thus far attended its operations. Twenty-three persons have graduated in the Collegiate Department in connection with the four regular commencements which have been held, and the number of graduates promises to increase from year to year.

The buildings afford comfortable accommodations for the students; the course of study is thorough and well-chosen, and the President has associated with him an ample force of teachers. The institution well deserves the patronage it receives. There are ninety-five names on the catalogue for the past year, twenty-five in the Collegiate and seventy in the Academic Department. A graphic and interesting account of

exercises connected with the late commencement, furnished by a correspondent, was published in our last week's issue.

After the above was in the hands of the compositor, we received the advertisement from the Principal, to be found in another part of our present issue, to which we invite attention.

## LIFE PICTURES OF THE PRODIGAL SON.

A second edition of this interesting volume, from the pen of Rev. D. Y. Heisler, was issued a few weeks ago. We are glad to find the demand for it has rendered this necessary. It is evidence of the high appreciation, in which it is held, and the welcome reception with which it has met. It is eminently calculated to do good, and should, therefore, be circulated as widely as possible. Quite a number of flattering notices of it have been taken by the press, extracts from some of which will, in proper season, be given to the public. The price of it is \$1 for a single copy. The usual deduction is made to those who buy to sell again. Orders can be sent to the author at Mt. Alto, Franklin county, Pa., or to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

## REFORMED MINISTERS ABROAD.

The facilities for passing over the Atlantic ocean have become so great within a few years past, that many citizens of the United States are availing themselves of the privilege to visit European countries. A trip across the Atlantic and back, though once a formidable undertaking, is now deemed a comparatively small matter. It is but little more than passing from one remote part of our country to another, and by many is esteemed the same as a pleasure excursion, of some days' continuance.

During the present summer especially, the number of persons making the tour to Europe is greater than usual. Three ministers of our Church are at present abroad. They are the Rev. J. Fuendeling, of Reading, Pa., Rev. Dr. J. Bossard, of the Mission Institute, Shelbygan, Wisconsin, and the Rev. C. Schiller, of Akron, O. After an absence of many years, they have concluded to revisit their mother country. It is to be hoped they may return in safety, and be reinvigorated for further service in the vineyard of their Divine Master.

## POTTER'S COMPLETE BIBLE ENCYCLOPEDIA.

We acknowledge the receipt of six parts of this work, running from number thirteen to eighteen inclusive, and commencing with the latter portion of the articles beginning with the letter D, and ending with a portion of those beginning with the letter G. The work is edited by Rev. Wm. Blackwood, D.D., LL.D., author of "Blackwood's Comprehensive Aids to the Study of the Holy Bible," etc., etc., with valuable contributions from other eminent divines, and will be il-

lustrated with nearly three thousand engravings from the best artists. The specimen numbers present a very neat appearance. The illustrations are admirably executed, and the articles are written in a terse, pithy style, and whilst brief are yet sufficiently full and comprehensive for all practical purposes. The work will form a valuable addition to any private or public library. It is published in parts of forty large quarto pages each, by John E. Potter and Company, Philadelphia, at fifty cents per part.

## CHURCH PUBLICATION INTERESTS.

Our Presbyterian brethren seem to understand the nature and importance of their Publication operations. They not only favor them with their patronage, as the interests of the denomination itself require, but they also from the start furnished them a considerable amount of capital, with which to carry forward their business, and to this, they have made, from time to time, very liberal additions in the way of donations and legacies. Besides this, they have, for many years, had numbered among their regular quarterly collections in their churches, one for their Publication interests, which is still continued to the present day, and from which a considerable amount of money is annually realized. It is true, it is appropriated to the supplying of weak churches and Sunday-schools with their publications; but the market thus created for their books, still essentially helps forward the Publication interest itself.

It also understands the wisdom of directing all their efforts, in behalf of this cause, to one distinctive centre. Those, who lead in such matters, know, as business men, that division or disintegration in regard to enterprises of this nature, must at least cripple the cause itself, if it does not necessarily ensure its destruction. Hence, when a few years ago, the two divisions of the Church united, instead of continuing the Publication Boards, which each division had previously set up and carried forward for itself, they merged the two into one, and then not only added liberally to the capital of the Board, but also furnished it with buildings, at a cost of one hundred and fifty thousand dollars, fully ample to its continually growing wants. This shows their appreciation of the importance of the cause itself, as well as indicates their views as to what is necessary to insure its permanent success.

The Presbyterian Church South has existed as a separate denomination only during a short term of years. It took it some time to recover from the fearful losses the disasters of war inflicted upon it. Hence its friends moved somewhat slowly in forwarding the several benevolent enterprises of the Church; but are now entering more largely upon them, as they are recovering from their depression, and attaining to fresh vigor and strength. For some time, their Publication interests were conducted by a committee appointed for the purpose. Recently, however, they have organized a regular Publication Board, under an act of incor-

poration obtained from the Legislature of Virginia.

The subject received considerable attention at the late General Assembly. More or less interest was awakened in its behalf. A paper was adopted, embracing several very important provisions and recommendations. The indispensable necessity of an adequate capital, to a successful prosecution of the work of the Board, was felt, and hence, "The Assembly recommends to all the churches, to make collections for the Publishing House Fund, on the first Sabbath in December next, and especially commends this important enterprise to the liberality of persons of means."

Besides making such further arrangements as were deemed necessary, for the successful prosecution of the enterprise, "The General Assembly earnestly urges upon all the Presbyteries the work of colportage; it commends the books of the Committee to the churches and the people; and especially recommends to pastors and sessions for Sabbath-schools, the books of the Committee suitable for Sabbath-school libraries, and the papers of the Committee, the *Children's Friend*, and the *Earnest Worker*." In addition to this, it also calls special attention to the new "Book of Hymns and Tunes," and recommends its use, in all their churches and families. The whole proceedings evince a commendable earnestness in the cause, arising from a due sense of the intimate connection of its success with the vital interests of the Church itself.

We, as a Church, ought to learn lessons of wisdom from the experience and acts of our Presbyterian brethren and others. Our ministry and people, as a general thing, have not had a due appreciation of the importance of the Publication interests of the Church, to its welfare; and hence have not given them that general and hearty support, which they deserve and which is essential to their success. Noble exceptions, there have been, it is true, who are to be greatly honored for their interest and co-operation. They have not, however, been as numerous and effective, as the successful prosecution of the enterprise demanded.

Contributions, to a limited extent, were secured, when the enterprise was first entered upon, mostly in the way of life memberships. They were, however, soon found insufficient to insure its continued existence. When the heavy disaster came upon our Publication interests, in the destruction of its valuable property, the accumulation of the hard labor of years, by the Southern army, a number of its friends came nobly to its help. The result, however, commendable as it was, to those who aided in securing it, was barely sufficient to relieve the Publication Board of its most pressing liabilities, without furnishing it any capital, upon which to carry forward its operations. Comparatively little has been realized from any subsequent efforts in the way of adding to its capital.

In these circumstances, those, to whom the management of the Publication interests of the Church has been intrusted, have been obliged to struggle constantly against great difficulties in



the prosecution of their work. The results reached have not been anything like what they ought to have been, and what they might have been in other circumstances, and what the true interests of the Church really required. The wonder is, however, that, in the circumstances, they have been as favorable as they have thus far proved. The service which has also been thus rendered the Church, has been of no small account. It has done much to give life, vigor and character to our Church, and to advance it to the position and power it has attained. The contemplation of this fact, is some source of comfort to us and to those associated with us from time to time in our unceasing toil.

The question, however, arises, Shall we be content with the position we have already attained? To this the answer can only be an emphatic No. This would not only fail to come up to the measure of the wants of the Church, but also even endanger the continued existence of the enterprise itself. Immediate, earnest, and pressing activity on the part of its friends is needed, not only to make it what it should be, properly to subserve its purposes, but also to enable it to pass successfully through the present trials imposed upon it by the common exigencies of the country. This also, we trust, will be extended in every practicable way.

As intimated on a former occasion, the Publication interests entrusted to our care, though by force of circumstances at present under the management of a single Synod, belong to the whole Church. They were so commenced, and they have ever been so regarded and carried forward. We trust also, the time will soon come, when this and every other interest of a general nature, shall occupy its proper relation to the whole Church in fact, as well as in name. God speed the day!

We close our present article with a plea for the active aid and co-operation of the friends of our enterprise. Let it be extended in every way possible. Let efforts be put forth to collect our outstanding dues, to increase the sale of our books, and extend the circulation of our periodicals. Let contributions, small and large, be made to our Publishing Fund. Will not some friends of large means and noble hearts also erect a monument to their memory, by aiding tangibly to put our enterprise upon a permanent basis; and may we not likewise expect it to be classed among the benevolent operations, that may be remembered by friends of the Church in their wills? We plead not for ourselves, but for the cause and for the Church.

#### RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The relation of baptized children to the Church, though distinctly recognized in the symbolical books and articles of government of most religious denominations, in which infant baptism is practiced, yet does not seem to have been properly acknowledged or understood, to any very large extent. Hence practically but little

difference has been made on the part of Church members between the baptized children of the Church and the unbaptized children of the world. The consequence has been, that their religious training, to a large extent, has been neglected, or at least, carried forward upon a wrong basis. They have been treated in no way different, essentially, from the training attempted to be given to those who have not been baptized. As a consequence, the baptism of infants itself has, in such cases, come to carry in it but little significance or force, and has accordingly, also, been fearfully neglected on the part of professedly Christian parents.

We are glad to find attention awakened to this subject in different quarters, and trust the interest in it will increase, until all the subjects of baptism shall be brought into their right relations to the Church, practically as well as theoretically. The Constitution of the Reformed Church says, Article 87, "All baptized persons are members of the Church, under its care, and subject to its government and discipline." Similar language occurs in the articles of government adopted by most other religious denominations. Baptized children, from their earliest years, should have their relation to the Church duly unfolded to them, and the obligations they impose, as well as the privileges they confer, explained and enforced. Were this to be done, as is required of Christian parents, the results in the religious history of their children would be generally different from what they now only too commonly are. Instead of wandering away from the household of faith and classing themselves with the world, they would learn to appreciate their privileges as members of the Church, and be led, by the grace of God, to claim and enjoy them.

The Church itself has been entirely too lax in the discharge of its duties, growing out of the relation of baptized children to it. To a large extent, it seems to have become unconscious of the obligations this relation imposes, and hence it has, in a great measure, practically ignored them. It too, as well as Christian parents, need to be stirred up to its duty in this particular direction. That this should take place, is of the utmost importance, both for the interests of the Church, and for the temporal and eternal welfare of baptized children themselves.

The Presbyterian Church South has lately taken an important step forward in this matter, and it is to be hoped, that its example will be extensively followed by other religious denominations. The General Assembly, at its late annual sessions, adopted a paper on the subject, which embraces the following provisions:

"1. Baptized children being, according to our discipline, 'members of the Church and subject to its government and instruction,' there should be kept by the session a register of the names of such persons.

2. Whenever a parent or parents, in full communion with a church, remove from such church to another; the session, in giving the usual certificate of dismission to such parent or parents, shall, on the face of such cer-

tificate, state the names of all their children, resident in their families, being baptized members of the Church, and such names shall then be removed from the register of that church, and on the presentation of the certificate, by the dismissed communicants, shall be entered on the register of the church to which said communicants may be dismissed.

3. Whenever any baptized child, which is not a communicant, shall remove from the bounds of any church to become prospectively a resident within the bounds of another, such child, having reached the years of discretion, shall be furnished by the session, at his or her request, with a certificate of such relationship, to be transferred to the session of the church, within whose bounds the proposed residence is to be made."

These provisions furnish much food for practical thought. They are such only as the nature of the case fully warrants. In the Reformed Church, from time immemorial, it has been the duty of the pastor to keep a faithful record of his baptisms, and it has been the habit of some pastors also, when dismissing the heads of families to other churches, to name their children and note the fact of their baptism. It would be well, were this to be generally done, and our Church authorities also might properly take some action looking to this result. The recommendation embraced in the last provision is also worthy of serious consideration, as good would evidently result from its general observance.

#### RELATION OF SUNDAY-SCHOOLS TO THE CHURCH.

At the present day, few intelligent Christians will venture to call in question the value and importance of Sunday-schools. A difference of sentiment, however, exists as to the manner of conducting them, and especially with respect to the relation they should sustain to the Church. This has furnished occasion for more or less animated discussion from time to time. It is generally admitted, that the Sunday-school is the nursery of the Church. Membership in the former is designed to prepare for membership in the latter. How is this end to be most successfully secured? is a question of no small importance.

Some contend, that the school can be best carried forward wholly independent of the Church, as an organization. All that is required from the Church is, that its members as individuals give it their countenance and aid, and especially the support of their religious influence. Freedom from all restraint from this source, beyond this, they insist, is essential to insure proper activity on the part of the teachers.

Others maintain a position somewhat in advance of this. They admit the importance of having the school in close connection with the Church. To insure its success, it is felt to be necessary, that the Church as such, should take a deep interest in its welfare. It should furnish the requisite number of properly qualified teachers, and also give the school its pecuniary as well as

moral aid. What is desired, however, is simply a hearty and active co-operation, on the part of the Church. The details of its government and management are to be left to the teachers, who select their own superintendent, and make their own rules and regulations.

This advanced position, does not, however, meet the demands of all the friends of Sunday-schools, in which excepted number we are willing to be classed. It is good as far as it goes, and it is certainly to be preferred to entire independency of the Church. It does not, however, come up to the intimate relation, which the Sunday-school should sustain to the Church, properly to subserve its ends. The Sunday-school should be under the entire control of the pastor and consistory of the Church, both as to the choice of the teachers and superintendent, as well as to the details of its management. This control should not be exercised arbitrarily, but in the spirit of love and forbearance. In regard to it, full harmony should exist between the officers of the Church, and the teachers and superintendent of the school.

It is true, that, in but few churches the pastor and officers of the congregation put themselves into this relation to the school, and endeavor faithfully to meet the obligations it involves. In such circumstances, it is not surprising, that the school sustains no closer relation with the Church, than the one previously indicated, and those who carry it successfully forward, are certainly worthy of all praise. This, however, does not lessen the importance of a more intimate connection with the Church; neither does it excuse the pastor and consistory from their responsibilities in the case. Hence the efforts, which have been made in different directions, for some time past, to bring this subject properly to the attention of pastors and consistories.

The Reformed Church has, to some extent, become alive to the importance involved in the proper relation of the Sunday-school to the congregation, and, in some of her judicatories, action has been taken, bearing more or less directly on the subject. She, however, is not alone in this movement. Other Churches also are becoming alive to the interests involved, and are speaking out more or less plainly on the subject. The General Assembly of the Presbyterian Church South, had it under earnest consideration at its late annual sessions, and took such action as they deemed the exigencies of the case required. "In order that our churches may embark still more thoroughly and systematically, in the Sabbath-school enterprise, a field which the Lord has so signally blessed," to quote their own language, they adopted a series of resolutions, among which are the following:

"1. Resolved, That the ministers and elders be entreated to give such attention to the Sabbath-schools in their respective churches as will enable them to keep in full sympathy with this branch of Church work, and to have an adequate knowledge of its necessities and advantages; and that they be urged as far as practicable to identify themselves regularly with the labors of the Sabbath-school.

2. Resolved, That the supervision



and control of sessions over Sabbath-schools, so often pressed upon the attention of churches, should be exercised even in the minutest details, so far as to enable sessions promptly to correct any evils that may arise, and make any necessary changes for the well-being of the Sabbath-school.

3. *Resolved*, That this Assembly reiterates former recommendations, favoring Sabbath-school Conventions, Teachers' Meetings, Colored Sabbath-schools, the co-operation of the children of the Church in the work of Missions, and special preaching by ministers to the children of the Church and Sabbath-school."

We trust that what has already been done in this direction, is only the beginning of still better things to come. The friends of the Sunday-schools, in all the churches, should not cease their efforts to bring the Church and the Sunday-school into their proper relation to each other, until they shall be crowned with the desired success. This end is abundantly worthy of all the effort that may be required to attain it.

#### BLAIRSTOWN, IOWA, ACADEMY.

This institution was opened a few years ago under the supervision of the English Iowa Classis. It is intended to furnish facilities for preparing young men for the ministry, at least so far as their classical studies are concerned. An encouraging degree of success has thus far attended the enterprise.

The institution, however, is laboring under a small debt, which it is necessary to have cancelled. Besides this, a building is needed to furnish the students from abroad facilities for obtaining comfortable boarding and lodging. To pay the debt and erect the needed building will require more money, than the Classis can furnish from its own bounds. Hence they very naturally look to the friends of the Church in the East for the requisite help.

The Iowa Classis has commissioned the Rev. J. Riale to visit this section of the Church for the purpose of soliciting funds to help forward the enterprise. He has accepted the trust, and having obtained permission from the proper authorities, purposes entering upon the duties of his mission in the course of a week or ten days. The friends of the Church in the East may, therefore, expect him soon in their midst, and we trust they will give him a welcome reception. The enterprise is in every way worthy of their hearty sympathy and support.

#### AN AGGRAVATED ABDUCTION CASE.

A boy, about four years old, was kidnapped in this city on the 1st of July, and the parties committing the crime having thus far succeeded in eluding every effort made for their discovery. Propositions for the restoration of the child have been received by the distressed parents, on condition that a large ransom be paid, evincing the purpose for which the crime was committed. The affair has very naturally created a great sensation in this

city. It is to be hoped, that the perpetrators of the horrid crime will yet be discovered and have meted out to them the punishment they richly deserve. It is a case in which every citizen should feel deeply interested, and no means be left untried, for the restoration of the child and the apprehension and punishment of his abductors.

Since writing the above, it is announced, that a party has been arrested, who is supposed to be connected with the abduction, and it is to be hoped, that this will lead to the discovery and arrest of the immediate criminals in the case and the restoration of the child.

#### "VITAL PIETY."

"Vital piety" is a phrase, which is frequently used outside of its own proper meaning. It is employed, sometimes, to denote *substantial* piety, as distinguished from one, that is merely *formal*, or which is regarded as consisting only in profession or words. This use of the phrase, would be sufficiently correct, in case the word "substantial," in the mind of the person using it, were held in proper connection with its ground, the Person of Christ. Most generally, however, in the case of those, who most frequently employ the term, it is traced no farther than to the person himself whose spiritual character it is meant to describe. Then it comes to mean, that his piety is vital because he is substantial, because he is alive, because he is benevolent or in some way generous with the gifts which providence has placed in his hands.

In this view, the phrase is one of exceedingly doubtful character. Activity merely, or generosity with the gifts with which God has blessed us, is no more a certain test of true piety, than activity merely in the way of feeling or words. We may, in this way, give all our goods to feed the poor, and yet be as sounding brass or tinkling cymbal.

The question is, Whence does this activity arise? Whence the life, that penetrates it and makes it active? If it arise simply in the man himself, and if the life, that pervades it is simply his own vitality, the exercise of his own tastes, the gratification of his own wishes, then it is clear, that so far as true piety is concerned, it indicates, to say the least, a very low degree. "Vital," in this case, would mean man's own life, directed in the way of activity to some benevolent object, which is in accordance with his natural inclination. It is possible, that all this may be entirely in the bosom of nature.

Just such energy, however, is often described as "vital piety," over against that which arises from a genuine profession, but which may not be distinguished by the same amount of personal activity or external show.

It cannot be too distinctly understood, that no life which we can show, either in words or deeds, can constitute vital piety. No morally galvanized human life can make piety vital. The only life that can make piety vital is the life of Christ, imparted to us through our profession, by the Holy

Spirit. Vital piety means, therefore, not that piety which we vitalize, but that which is pervaded by the life of Christ. When we, therefore, speak of one who is vitally pious, we mean one who stands in living union with Christ, one who is flesh of His flesh and bone of His bone; one who is organically one with Christ, so that the life which he manifests, whether in words, feelings or duties, is derived wholly from Christ. This is vital piety. The vitality is from Christ wholly. All else in the way of energy or profession is vain. We are Christian only in so far as Christ is in us, forming our lives according to His own Spirit. Vital piety is possible only on the ground of this life-union with Christ, who is our life.

G.

#### CHURCH ITEMS.

*Kenton, Ohio.* Rev. John G. Ruhl, recently of Findlay, Hancock Co., O., has accepted a call from this charge, and entered upon the duties of his new field of labor. His present post-office address, accordingly, is Kenton, Hardin Co., Ohio.

*Galion, Ohio.*—The Rev. J. F. H. Dieckman, who has been laboring in this charge two years, has during that period added ninety-one members to the Church, thirty-nine by confirmation, and fifty-two by renewed profession.

*Cleveland, Ohio.*—Rev. C. Boerchers has accepted a call from the Third Reformed-Church in this place. His post-office address has accordingly been changed from New Albany, Ind., to Cleveland, Ohio.

*New Albany, Ind.*—Rev. P. Schülke has received a call from this charge, recently vacated by the resignation of the Rev. C. Boerchers.

*Carolina Charge, O.*—Rev. J. H. Stepler, pastor of this charge, has added to the membership of the church forty-four persons by confirmation in connection with the late communions.

*Change of Address.*—The Post-office address of Rev. O. L. Ashenfelter has been changed from Bridgeport, N. J., to No. 1605 N. Seventeenth street, Philadelphia. His correspondents will please observe the change.

*Sagertown, Pa.*—At a recent communion held in this charge, of which the Rev. J. H. Apple is pastor, fifteen persons were added to the church by confirmation.

*Beavertown, Pike County, Ohio.*—Rev. J. Stechow, recently of Arnheim, Ohio, has accepted a call from this charge. His post-office address is changed accordingly.

*Baltimore, Md.*—The Fourth Reformed Church of this city, has extended a call to Rev. Julius Ehrhard, of which he has accepted. Rev. G. Neef, the former pastor of this church, has taken charge of the Reformed congregation which was recently organized and has purchased the property on Asquith street, belonging formerly to the First English Reformed Church.

*Crawford County, Ohio.*—To each of the congregations, Upper and Lower Brokensword, of this charge, of which the Rev. W. Herr is pastor, seven persons were added by confirmation, in

connection with the late communion seasons.

*Auburn, Indiana.*—Rev. P. Ruhl, lately of Kenton, Ohio, has accepted a call from this charge.

For the Reformed Church Messenger.

#### A LEGACY.

Miss Mary S. Morrison, who taught in the Keystone Normal School, Kutztown, Pa., for over five years, died at the residence of her uncle, near Limestoneville, Monroe Co., Pa., on April 2d, 1872, at the age of 37 years 1 mo. 26 days. In the obituary, which appeared in the "Messenger" shortly after her death, it was stated, that in making her will, she had not forgotten her Church.

It affords us pleasure at this time to call the attention of the readers of the "Messenger" to the noble spirit manifested in her bequests, as well as her sincere love for the Church. She was an orphan and was raised by her friends. But by earnest labor she attained a position, in which she was very useful and highly respected. Very few knew that she had accumulated any property. When she felt that the fatal disease of consumption was gradually accomplishing its work, she made a final disposition of all her worldly effects. She remembered in a becoming manner those who were to her as Father, brother and sisters, and did not forget that kingdom, in which she enjoyed a birthright and hoped for a crown of eternal glory. She designated the remainder of her estate to be devoted to such benevolent objects of our Church as the pastor (who was at that time the present writer) of the Paradise Church might select. In accordance with this bequest, the executor, Mr. Stephen D. Balliet, has lately paid Mr. John B. Roth, Treasurer of the Theological Seminary, at Lancaster, Pa., and added to the permanent endowment Fund, the sum of \$412 93—more than the one third of her estate.

Let no one say it is a trifling sum. "She has done what she could." It reveals the fact, (1) that by grace she enjoyed the true sense of Christian duty, and (2) by grace she was enabled to do it. If those who have been blessed with this world's goods would do likewise, how readily might our institutions, which have already been of such inestimable service to the Church, be fully endowed.

The letter enclosing a check for the above sum, also contained one share of stock with the following note of explanation: "I enclose one share of Baker Silver Mining stock which is transferred to you, if you can realize anything on it." We sincerely wish this stock were worth par value and that the holders would realize the twenty or forty per cent, as once promised. This simply calls to mind the large amount of money our people have hopelessly sunken in speculations. It clearly proves, that our college and Theological seminary, might be fully endowed; and instead of the contributors suffering inconvenience, as many fear who are asked to contribute, they would find in many ways giving to be a blessing.

May the benevolent spirit of our late



sister, in a large measure, be enjoyed by all our people!

Reading, Pa.

M.

### FRANKLIN AND MARSHALL COLLEGE.

The Fall term in this institution will open *Thursday, August the 27th, at 10 o'clock, A. M.* The address will be delivered by Prof. Wm. M. NEVIN. Examinations for admission will be held in the afternoon of same day. All students are required, except by special permission from the Faculty, to take up rooms either in Harbaugh Hall or the Academy building, and board in Harbaugh Hall.

The ACADEMY, under the rectorship of Prof. WOLF, will open at the same time and place.

SECRETARY OF FACULTY.

July 4th, 3t.

### AN ACKNOWLEDGMENT.

The undersigned acknowledges the following contributions for Church purposes, dating from January 27th, 1874, to the 12th instant.

Rev. J. Sechler, for Home Missions, \$20; Sunday-school of First Reformed Church, Lebanon, for Female Benevolent Society of First Church, Rev. E. J. Fogel, \$76.50; First Church, Lebanon, \$31.40; Rev. F. S. Linderman, \$11; Rev. Wm. Sorber, \$47.40; Rev. Dr. D. Ziegler, \$40.00; Rev. Dr. W. A. Helfrich, \$25; Rev. H. W. H. Hirschman, 15; Rev. I. S. Weisz, \$20; Rev. H. Leisse, \$37; Rev. Geo. Wolff, \$50. Total, \$435.86.

F. W. KREMER,

Treasurer of Church Aid Committee of Ursinus Union.

### CHILDREN.

Place a young girl under the care of a kind-hearted and graceful woman, and she, unconscious to herself, grows into a graceful lady. Place a boy in the establishment of a thorough-going, straight-forward business man, and the boy becomes a self-reliant and practical business man. Children are susceptible creatures, and circumstances and scenes and actions always impress. As you influence them, not by arbitrary rules. Not by stern example alone, but in a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your children then to love the beautiful. If you are able, give them a corner in the garden for flowers; allow them to have favorite trees; teach them to wander in the prettiest woodlets; show them where they can best view the sunset; rouse them in the morning, not by the stern "time to work," but with the enthusiastic "see the beautiful sunrise!" Buy for them pretty pictures, and encourage them to decorate their room in his or her childish way. Give them an inch and they will go a mile. Allow them the privilege and they will make your home pleasant and beautiful.—*William H. Busbey.*

Your own discontent is that which arms your troubles with a sting; you make your burden heavy by struggling under it.

### Miscellaneous.

#### STAYING AWAY.

It is a dangerous thing to stay away from the public worship of God. The divine service makes it binding on His people, that they meet to worship the Lord in His sanctuary. No one can innocently refuse to do this. It is a sin of neglect to be absent from the divine worship of the Church. It works harm to the soul. It is a sign of spiritual disease. For this cause many are sickly and some asleep until they go down to the stupor of death.

The more one stays away, the more will he want to be absent. The longer he neglects to wait upon the Lord, the weaker he becomes. Absenting one's self from the public divine worship of the church grows into a very grievous evil. The danger grows more threatening with every failure to renew the soul's strength. Only they that wait upon the Lord grow strong. They that remove far from His presence die. This is the law of spiritual life and death.

Excuses for absence are readily found. Few of these, however, will stand in the judgment. It is a fruit of sin to refer its cause by some vain apology to a false ground. Adam blamed Eve, and she charged the sin on the serpent. So they who stay away from the means of grace, have a vain reason at hand. They are weak and grow weaker, sick and grow fainter.

Wait, then, on the Lord. Refuse not His grace. Be attendant on His will, and worship with His Saints.

#### THE SPRING AND THE POOL.

A little fountain, far away among the distant hills, is shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with trickling feet to bear its tribute to the river! See, it is passing a stagnant pool, and the pool hails it:

"Whither away, Master Streamlet?"

"I am going to the river, to bear this cup of water God has given me."

"Oh, you are very foolish for that," cries the pool; "you'll need it before the summer is over; it has been a backward spring, and we shall have a hot summer to pay up for it; you will dry up then."

"Well," says the streamlet, "if I am to die soon, I had better work while the day lasts. If I am likely to lose this treasure from the heat, I had better do good with it while I have it."

So on it went, blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all resources, letting not a drop steal away. Soon the midsummer heat came down, and it fell upon the little stream. But the trees crowded to its brink, and threw out their sheltering branches over it in the day of adversity, for it brought refreshment and life to them; and the sun peeped through the branches, and smiled complacently upon its dimpled face, and seemed to say: "It is not in my heart to harm you."

The birds, too, sipped its silver tide, and sung its praises; the flowers breathed their perfume upon its bosom; the beasts of the field loved to linger by its banks; the husbandman's eye always sparkled with joy as he looked on the line of verdant beauty that marked its course through his fields and meadows; and so on it went, blessing and blessed of all.

And what of this prudent pool? Alas! in its inglorious inactivity it grew sickly and pestilential; the beasts of the field put their lips to it, but turned away without drinking; the breezes stooped and kissed it by mistake, but caught the malaria in the contact, and carried the ague through the region, and the inhabitants caught it and had to remove away; at last the very frogs disdained and deserted it; and Heaven, in mercy to man, smote it with a hot breath and dried it up.

But did not the little stream exhaust itself? Oh, no! God took care of that. It emptied its full cup into the river, and the river bore it to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds, and bore them away—away to the very mountain that gave the little fountain birth, and there they tipped the brimming cup, and poured the grateful baptism down. And so God saw to it, that the little fountain, though it gave so fully and so freely, never ran dry. And if God so blessed the fountain, will he not also bless you, my friends, if "as ye have freely received, ye also freely give?" Be assured He will.—*Selected.*

#### ANGER.

There is a noble and an ignoble anger. There are moments and situations in life when one requires a burst of anger to be able to grapple powerfully and lend justice a strong helping hand. But such moments come seldom; and the danger of falling, in the annoyances and little vexations of every-day life, from a noble to an ignoble anger, is so great, that we ought to do all we can to govern this emotion.

#### SEVENTY PAIRS OF HANDS.

The variety and number of needles made in these days are wonderful; the surgeon, harness-maker, bookbinder, felt worker, saddler, glover, embroiderer and housewife, each wanting needles of all shapes, sizes and lengths. And when you think, that each needle has to pass through seventy pairs of hands before it is finished and ready for use, you see what pains is taken to reach excellence in a very small thing.

Seventy pairs of hands to make a needle! and each pair necessary to make the needle perfect. If only one pair refused to do their part, the whole would be failure—not a needle be right.

You see it is painstaking in little things and in small parts which leads to excellence and success. We are apt to slight bits of work, thinking it is no matter and of no account. But it is not so. The details of a plan must be faithfully carried out in order to make the plan

a success. If the parts of the work are all well done, the whole will be complete, and only then.

And it is just so in making and moulding character. It must be well done in parts, faithfully finished in bits, in order to make a complete and beautiful whole.

Always be sure, that all the small and common work which you have to do is thoroughly done. It is faithfulness in small things which makes you reliable in great things.

### YOUNG BOTANISTS.

We know a family of children who, for several years, have kept a little book, in which they have noted down the time and place of the earliest blossoming of every flower in all the region. And they have found that there is one particular clump of hepaticas upon the south side of a fence, and kept from the cold winds by an angle in the rails, which for years have opened their blue eyes almost a week before any others have thought of such a thing. That fence corner gets a great many visits these days, but no signs of the buds have been seen yet. Then there is another sheltered nook where the Spring beauties make their appearance first. Not once have they failed in several years; and upon the south side of an old decayed log, which the children know well, there is a clump of blood-roots, which are ahead of any others round about. They know the homes of the flowers almost as well as they do their own, or those of their playmates, and can tell just when and where to go to find them; and besides that, they can tell you a great many other things about them, some of which they could not learn from books, as there are no books that can tell them. But their own flower-book is a very interesting one, and they take a great deal of pleasure in it.—*Advance.*

### ADULTERATIONS OF TEA.

This subject, which all—whether chemists or not—are interested in, has been very exhaustively dealt with in a paper read before the Chemical Society of London, at a recent meeting, by Mr. J. Bell, of the Laboratory at Somerset House. He says that tea is adulterated to a very large extent, not only with leaves of various kinds, including exhausted tea-leaves, but also with inorganic substances, such as quartz, sand, and magnetic oxide of iron; these latter substances are rolled up inside the leaf, and one sample of green tea examined was found to contain no less than 20 per cent. of quartz and 86 of the magnetic oxide. The latter may readily be separated by grinding up the tea, and removing the magnetic oxide with a magnet. The facing, employed for green tea usually consists of French chalk and Persian blue. In the preparation of exhausted tea-leaves, they are rolled up with gum-water, and then dried, catechu being added in some cases to restore the astringency. The article known as the "maloo mixture" consists essentially of exhausted tea-leaves. In searching for the presence of other leaves than those of the tea-plant, the best method is to heat a small quantity of the suspected tea with water until the leaves are sufficiently softened to admit of being unfolded. They should then be



spread out on a piece of glass, and carefully examined as to the nature of the serratures and the character of the venation, also the form of the cells of the epidermis and the stomata, and the peculiarity of the hairs as shown by the microscope. The essential differences which the tea-leaf presents when compared with other leaves were minutely described. The chemical composition of tea was next discussed, the amount of lignin and of tannin being very important.—*Popular Science Review.*

### Children's Department.

#### THE CAMEL AND THE DESERT.

It was early in the morning, that the caravan started; the twilight was growing into day.

The camels had been saddled and burdened and chained, some ten, some twenty in a row. There were precious things on these camels' backs—silks from India, pearls, ivory, gum, perfumed oils, myrrh, feathers, angora shawls and velvets. First among the heavily-burdened animals was an old camel-mother; she carried ice from Tartary for a pasha's cellar, a burden that would not appear very valuable to a European child. By her side trudged her little camel; it was three years old; and ran nimbly by her side.

"Mother, are the burdens very heavy?" asked the little camel, wonderingly.

"Yes, but not too heavy. Your turn will come next year, little camel; every child has to take up a heavy burden in time."

"It will be a hot journey for us all, and that little one," said a thin, aged camel, next in row; "but I prefer carrying perfumes to fighting the Bedouins; my cousin and I went many years ago; they ran away before us, the Bedouins, but they killed my cousin."

A cry of dismay escaped from the camels near, and then nothing more was said, for it was growing hot.

Many days did they journey, nothing but hot sand everywhere.

It was mid-day; the sun stood horizontal, and seemed to hang like lead over man and animal. The owners of the merchandise had wrapped themselves close in their burnos; only their black eyes were visible. The drivers crept slowly by their camels, every now and then speaking a kind word to them, or singing a song, and the faithful creatures turned and licked their hands and hastened their pace, as if they knew that on them depended the safety of all.

"I am tired," said the little camel very often; but the mother answered, "It is good to become inured to hardships when you are very young; I have had many journeys more weary than this, and reached the end."

"Mother," continued the little camel, "some of the camels behind us won't go on; the drivers are scolding them."

"Never be unwilling to carry your burden, and you will not get scolded."

Yesterday the drivers cheered their camels with kind words and songs, but to-day not a sound was heard but sighs here and there. It was the fifth day since the camels tasted any water; the precious ice on the camel-mother's back had long been

consumed. What was to be their fate?

Just then a groan was heard in the rear, the voice of a driver in anger, then a moan less loud and one more feeble, and the angry voice of the driver again. He had picked up a parcel of silken shawls, cast away by a merchant to ease his animal's load, and the driver had put them on his own camel, intending to appropriate them, and the overburdened animal had sunk under the weight.

"It is a punishment for avarice," said the old camel to the little one; "he has learned his lesson too late."

The driver took the burden off the poor camel; he coaxed it, he whipped it, in vain; it did not rise. With mournful eyes it watched the caravan, that slowly moved on; sadly it stretched itself in the sand, as if it knew its fate. The avaricious driver had to sacrifice the merchandise and camel, unless he would share the fate of his beast and burden.

"Mother, look at those angry-looking birds flying around us!" cried the terrified little camel.

"They are sent as a warning to keep steadily together and not flag. We are the first, and must keep up, not give in."

"Why do we not reach any water?" asked the weary little camel again.

At that moment a glorious vision presented itself to the weary caravan. In the distance a sea showed itself, then rose walls with flowing flags, peaceful huts and sunny gardens.

"O mother, let us hasten there," cried the little camel!

"Beware, little one!" said the old camel; "it is a wicked illusion, more cruel than the birds of prey, that hover around us to devour us; if we were to follow it, it would lead us farther into the hot desert. More dangerous are the pleasures, that would lead us to destruction than the open dangers that beset our path. What you see is a mirage."

The little camel did not understand, but tried to keep up bravely by its mother's side.

The caravan was dragging wearily along; sometimes in despair a cheering word arose from one of the drivers to the patient animals upon whose strength the fate of the whole caravan depended. Even the lion's voice would have been acceptable now, for it would have betokened the nearness of vegetation.

Listlessly the guidance was left to camels, whose instinct was a sure guide.

Alas! the old camel-mother looked very anxiously at the hot sands stretched before them, and then at her little one. Was it instinct or mother's love, that made her keep on, and not lose hope?

The sun was sinking and the shadows falling over the yellow sand when the camel-mother stretched her neck high into the air, sniffed and cried. With a wild effort, as if she would burst her bonds, she rushed forward. A cry of joy broke from the caravan, for they knew the unerring instinct of the camel, that can perceive water at a few hours distance. All eyes looked bright, all limbs were full of life. It might be a few hours, but yet they would reach it some time, and on they pushed, forgetful of all.

At length a well-known sight offered itself to their eyes. A few palm-trees arose in the distance, and between the grass bubbled the fountain. The poor tired ones drank

and rested, the little one by the mother's side. The camels were unburdened, and the next morning they started again refreshed. In a few days they reached their journey's end, bearing with them costly merchandise destined for European markets.—*Children's Hour.*

#### TOM'S GOLD DOLLAR.

Tom Caldwell threw a stone at Deacon Ulster's horse, as the old deacon was riding by the other day. The stone struck the horse. The horse kicked. The deacon's hat and wig were knocked off into the mud, and the deacon himself came very near being thrown. Tom didn't exactly mean to do it, although he did cast the stone, and did join with the rough boys in laughing heartily at the sad plight into which the deacon was put by this recklessness.

"Good for you, Tom!" said a red-vested and red-nosed horse-jockey, who stood by the livery stable door, and saw the catastrophe to Deacon Ulster. "Here's a dollar, Tom. It's worth that to see pious pride put into pickle." And the jockey reached out a gold dollar and offered it to Tom. Tom was surprised. He hesitated a moment, but could not resist the prize, and so, pocketing the dollar, joined in the jockey's jolly laugh at the deacon's expense, and then walked on, feeling a little ashamed of himself, and yet covering his convictions with the thought of how many nice things a gold dollar would buy.

Tom had gone but a few steps, when he heard a voice on the other side of the street calling to him. He raised his eyes, and saw Dr. Maybin, an old quaker, standing in his office, and beckoning to Tom to come over. "What did the fool pay thee for thy folly, Thomas?" asked the old man.

Tom blushed. His fingers fumbled in his pockets, and the gold dollar seemed to burn them more than the hot blushes burned his cheeks and brow. He answered nothing. What could he answer?

"Didst thou sell thyself, Thomas?" asked the old doctor.

Still the condemned boy was speechless.

"Thoughtlessly, thou didst do a foolish thing. Mischievously, thou didst laugh with fools at thine own wrong. Cowardly, thou didst shrink from confessing thy wrong. Covetously, thou didst accept a bit of gold for a bad and contemptible deed; and canst thou now rejoice in gold thus ill-gotten from base hands?"

The scarlet face was turned upward, and Tom's blue eyes, brimful of tears, gazed into the white face of the indignant old man.

"I am ashamed of thee!" said the doctor.

"I despise myself," said Tom, flinging the gold piece to the pavement, and bursting into a flood of tears.

"Then pick up that gold; go to the giver; place it again in his hand, and say, 'I blush that I dared to touch it; go then to Deacon Ulster's, and confess thy wrong.'"

"All this will I do," said Tom, as he picked up the coin and hurriedly left the doctor's presence.

And Tom did as the doctor advised and as he had promised. And on his way from Deacon Ulster's house to his own home, Tom said to

himself, "The reproofs of the wise are sweeter than the rewards of the wicked."—*Angel of Peace.*

### Agricultural.

#### MANAGING A FRACTIOUS HORSE.

We find the following in the *Live Stock Journal*:

A beautiful and high-spirited horse would never allow a shoe to be put on his feet or any person to handle his feet. In attempting to shoe such a horse, recently, he resisted all efforts, kicked aside everything but an anvil, and came near killing himself against that, and finally was brought back to his stable unshod. This defect was just on the eve of consigning him to the plow, where he might walk barefoot, when an officer in our service, lately returned from Mexico, took a cord about the size of a common bed-cord, put it in the mouth of the horse like a bit, and tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in place. This done, he patted the horse gently on the side of the head and commanded him to follow, and instantly he obeyed, perfectly subdued and as gentle and obedient as a dog, suffering his feet to be lifted with entire impunity, and acting in all respects like an old stager. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America in the management of wild horses.

#### CONDENSED MILK.

Condensed milk, as now manufactured and sold, yields by far more profit than can be realized from a like quantity of milk made into butter or cheese. There is no branch of dairying that yields so large returns as this, and we have no doubt the business will, in time, be largely extended. Some difficulties, however, are now in the way of those who desire to enter upon its manufacture. In the first place, the machinery required to fit up a condensing establishment is expensive. Then there is a scarcity of skilled operatives, since the factories in operation, "having a good thing," do not care to impart their knowledge to others, or allow competent managers to engage with new parties. The present factories have a mutual interest in sales, and are combined together, and hence any new parties in the business must make their own way in the market as best they can. We should be glad to see more manufacturing and a much larger consumption of condensed milk than now obtains; but there are some risks to be considered by those proposing to enter upon the business, as will be seen from the points we have enumerated.—*Moore's Rural New Yorker.*

### Editor's Table.

#### BOOK NOTICES.

SYRIAN HOME LIFE, compiled by Rev. Isaac Riley, from material furnished by Rev. Henry Harris Jessup, D.D., of Beirut, Syria.



New York: Dodd & Mead, Publishers, 762 Broadway. Pp. 266.

The far-off land of Syria has especial interest to us, because it is the field of our missionary work; therefore, the descriptions here given of the various domestic habits of the natives will be particularly entertaining. We will find much, that is far different from our own home-life, and we will soon observe the contrast between our many privileges and those of others who are still living in such a benighted condition, and yet so wedded to their ignorance as to make it almost seem impossible to do them good. Surrounded as they are by so many different sects, the missionaries have much to contend with, and their labors are arduous, but Christianity is slowly and surely gaining ground, and there is much to hope for in the future. Already the harvest has begun; may it yield abundantly!

A chapter is devoted to the late civil war, in which a sect called the Druzes massacred the Christians with terrible slaughter; but the missionary work still goes bravely on.

The book is well written and will fully repay a careful reading.

MAY.

LITTLE BOOTS, by Jennie Harrison, author of "The Old Back Room," etc., etc. New York: Dodd & Mead, publishers, 762 Broadway. Pp. 388.

Whoever has read "The Old Back Room," will remember its quaint and touching style, and how beautiful are the character and lessons they teach. Just such a book is "Little Boots." There is a simplicity of language, a refreshing earnestness of thought, a depth of sweet pathos, a fount of mother-love revealed, seldom found in books of this class.

It opens with the baptism of the infant Paul, the after wearer of the little boots, which give title to the story. The rite of baptism meant something more to his Christian parents, than a mere outward form or observance. After dedicating their child to God, they carefully and prayerfully watched and guided the little feet, so apt to wander, into the right paths.

As Paul grew older and found, as we all do, many temptations besetting his way, he had to fight many a battle against them and his evil nature. "I will never disgrace the 'little boots,' mother," was his thought and resolve many times, when tempted to go astray. And the mother's prayers were answered, for Paul grew up into a useful home missionary, whose footsteps, following the Master's, pointed out the way of life to many amongst the lowly.

Jennie Harrison, whoever she may be, has a heart full of mother-love, which brightens each page, and we hope she may write many more volumes of equal merit.

MAY.

### Summary.

Chicago's public pleasure grounds amount to 2,353 acres, being an acre for every two hundred inhabitants.

A New York court recently decided, that a sister of charity cannot be excused from attending as a witness on account of her religious vows.

There is a tree in Florida, at Lake

Harris, which yields 7,000 lemons annually. It was supposed, that Florida was not adapted to the growth of lemons.

The Viceroy of Egypt has established a public library at Cairo. In it have been gathered all the most ancient manuscripts of the Koran, that could be found, including "the true one," dating from the year A. D. 720.

In Nebraska an effort is on foot to divide the State, the one to be called North Platte, with the capital at Fremont, the other Nebraska, with a capital at Beatrice. They would have a population of 86,000 and 140,000 respectively.

The number of pilgrims who visited the tomb of Mahomet at Mecca this year is said to have been 160,000, and owing to the precautions adopted by the Egyptian government, their health has been unusually good.

The Rhode Island Locomotive Works, of Providence, have been awarded a contract, amounting to \$555,000, for the construction of fifty first-class engines for the Grand Trunk Railway, of Canada. The works will be at once placed on full working time, with a full complement of hands.

The income of the Roman Catholic Society for the Propagation of the Faith is larger than that of any other missionary society in Christendom. Last year it amounted to \$1,104,838. The stupendous efforts of Catholicism should arouse the zeal of the Protestant world.

The Rochester tumbler works, destroyed by fire on Tuesday of week before last, turned out eighty thousand dozen tumblers per week, and was one of the largest manufactories of the kind in the world. The works are to be rebuilt; but in the meantime eighty-five men are thrown out of employ.

A Paterson jeweler has secured from a Holland woman what he believes to be the oldest timepiece in America. On the face and in the works is stamped "Quare, London, A. D. MDCX, making the watch 254 years old. The outside case is of tortoise shell curiously ornamented, and the watch is nearly an inch and a half thick.

FATED CHICAGO.—Another destructive fire occurred at Chicago on Tuesday of last week. The locality of it lies north of the theatre of the former great fire. A number of valuable buildings, including several churches and hotels, were destroyed. The greater number were frame or inferior buildings. Fifteen squares were burned, involving a loss of over four millions of dollars.

The great bridge over the Mississippi at St. Louis, was publicly opened on the Fourth, the day's proceedings winding up with a grand pyrotechnic display from the bridge. The line of fireworks extended nearly 2,000 feet. The bridge cost about \$11,000,000, and is a grand structure in every respect. Previous to its official opening, its three spans of iron trusses were tested by the severest methods. On the 2d, fourteen locomotives, averaging forty tons each, were placed, seven on each track of each arch, which produced a deflection of two and a half inches on the centre arch, which is 520 feet long.

A farmer living in Lancaster county, just over the line of Chester, is the owner of a very fine shepherd dog, imported from Scotland, whose conduct a few days ago does honor to his kind, they being renowned for their fidelity, gentleness and sagacity. The dog accompanied the farmer out to the field and followed the mowing machine around several times. The horses being left standing alone for a few minutes, started off on their own hook. The farmer looking around saw the team making for the barn. His faithful dog, seeing the horses were doing what they ought not to do, ran ahead of them and tried to stop them in the same manner as he does cattle; but, failing in this, he surprised his owner by seizing the lines, which were dragging on the ground, with his teeth, and then, bracing himself, pulled back on the the horses until he actually stopped them before any damage was done.

The Swedish navy, by the new arrangements just made, will include the whole of the male nautical population of Sweden, who are to be liable for twelve years' service after attaining the age of twenty-one. The establishment of the fleet is to consist for the present of 228 officers, 270 sub-officers and 2,400 sailors; when the naval armaments now in progress are completed it will be increased to 324 officers, 371 sub-officers, and about 3,650 sailors, besides a corps of artisans, 1,525 men. The yearly contingent of naval liable for service is calculated at 1,500 men in time of peace, and about 9,000 in time of war.

The pocket-book which was taken from Major John Andre, when he was captured with Benedict Arnold's treasonable papers in his boots, is now in the possession of the Connecticut Historical Society.

New Zealand has a population of 273,273, an increase of nearly 200,000 in twelve years.

John W. Keely, of Philadelphia, has discovered a new motive power, which, in the opinion of many scientific men, will supercede steam. It consists simply of a process whereby water is transformed to vapor without the application or development of heat resulting in the production of a motive power, a greater capacity than steam. The discovery is the result of laborious experiments carried on for twenty-five years. It is a peculiar quality of the vapor that it can be used at any pressure from 10 pounds to 10,000 pounds to the square inch, and when once generated, it can be placed in receiving vessels and preserved without loss of energy for an indefinite period.—*Exchange*.

Two drum fish, weighing one hundred pounds each, have been caught recently by Captain Charles Potter, of Noank, and presented to Professor A. E. Verrill, of Yale College, now connected with the Fish Commissioners, at Noank, and by him sent to the Smithsonian Institute, at Washington. These drum fish receive their name from the peculiar drumming noise they make and are rarely found in our waters, being a tropical species.

The lemon crop is poor this year along the the coasts of Spain, Africa and Italy, which usually furnish the supplies. Mentone, on the Mediterranean, below Nice, in the south of France, has a fine crop, however, and the fruit from there bears a sea

voyage much better than any other kind. There is now an unusual number of American vessels in the harbor of Mentone. The average cargo for a vessel is 5000 boxes, each containing 500 lemons. This would make the number of lemons carried by a vessel about 2,500,000.

### Married.

In the Third Reformed Church, Balt., on the 9th of June, by the Rev. Dr. D. Gans, Mr. Charles L. Leber to Miss Cora E. Everhart, both of Baltimore City.

On the 5th ult., at the residence of the bride's parents, near Clintondale, Pa., by the Rev. H. D. Darbaker, assisted by the Revs. W. H. Groh and H. King, Mr. Wm. Focht, to Miss Mary Jane, daughter of Geo. Col.

On the 9th inst., at Hagerstown, Md., by Rev. J. Spangler Kieffer, Col. P. Edwin Dye, of Washington, D. C., to Mrs. Lizzie R. Showman, of Sharpsburg, Md.

### Obituaries.

DIED, in Martinsburg, W. Va., on the 6th inst., in the 21st year of her age, Miss Sallie Grove.

We are again forcibly reminded of the admonition, "Be ye also ready!" This young lady's future was as promising and her visions of a long joyous life were as bright as those of most of us. Yet we shall not think of her departure as premature, for the days of God's saints are not shortened; but rather as a going to be with Christ.

Seemingly by accident, but indeed providentially, her former pastor was privileged to be with her in her last hours, to direct her mind in the prospect of death, and to speak in prayer the solemn words of the Litany as her spirit returned to Him who gave it.

If we live in Christ, our death must be gain.

DIED, on the 4th of July, Mrs. Catharine Harley, aged 76 years, 2 months and 26 days.

Mrs. Harley was a member of the Reformed Church at Burkittsville, Md. A few weeks ago, she left her home for the purpose of visiting her son, Dr. Harley, who resided at Dewart, Northumberland county, Pa. She had been in ill-health for some time, and it was thought, that a change of location would be beneficial to her. No one supposed, however, when she left her home, she would soon be brought back a corpse. But such was the case. She died at the residence of her son, Dr. Harley, on the above-named day.

Her funeral sermon was preached by her pastor. Her remains were followed to the grave by a large number of mourning friends, neighbors, and acquaintances. Two of her brothers were present at her funeral, the Rev. Geo. W. Williard, D.D., President of Tiffin College, Ohio, and Elder Ezra Williard, residing near Burkittsville. She sleeps by the side of her husband in "God's acre," near the place where she was born and raised. May she rest in peace.

M.

("Christian World" please copy.)



## POLLY'S APPETITE.

Did you ever see a nettle? It may be that you do not know what it is; I will tell you. It is a plant—we call it a weed—and it has fine hairs like tubes, that are placed all over little bags full of poison. If you press your hands upon these hairs the poison gets into the wound and makes it smart or sting. Our nettle will not do much harm, but there are plants of this kind in hot climates that I should not like to touch.

Can you think what stings worse than this poison from the plants? Hot words from evil tongues.

Polly is the old woman who comes to work for me. She has a sharp and evil tongue. I fear there is a bag of poison at the bottom of it. If you do not take care when you come near her she will be sure to sting you. I keep her because I pity her and hope to do her good. We must be kind to those who are at fault if we wish to help them to do right.

Too many people have a poison bag at the root of their tongue. Have you one? If you have you must pray God to take it away, and to give you grace to speak good words to all. Good words are so sweet and pleasant. So much better than nettles.

## Acknowledgments.

## BENEFICIARY EDUCATION.

Received from Rev W A Gring, collected in Mt. Moriah charge, and paid to a particular student, \$18 00

SAMUEL R. FISHER,  
Treasurer.

## HOME MISSIONS.

Received per Rev S P Fisher, collected in Christ Reformed Church, Philadelphia, Sunday-school, \$7 92

for Iowa Missions, collected in St Stephen's Sunday-school, Philadelphia, Rev A Romich, at a parlor entertainment, 12 18

per Rev A S Leinbach, Treas of Lebanon Classis, collected in St John's church, Lebanon, Rev Dr Johnson, pastor, for Iowa Missions, 50 00

Rev S Thomas, collected in Triadelphia cong, W Va, 7 00

per Rev A S Leinbach, Treas Lebanon Classis, collected in St Paul's Memorial church, Reading, for use of St John's congregation of said city, 50 00

\$127 10

W. H. SEIBERT, Treas.  
Harrisburg, Pa.

## MESSENGER ACKNOWLEDGMENTS.

(July 22, 1874.)

## LETTERS RECEIVED.

J H Merz, I R O'Neal, J A Keller, N W Ayer & Son (3), T N Reber, M H Dieffenderfer, J Wiley and Son, "Christian World," G R Wahle, C W Doll, M C Boll, Rev H Hoffman, D R Kline, Hon H Raby, S A Singer, Rev A C Whitmer, E S Middlekauff, L H Schley, J McArthur, J Rader and Brother, Rev I K Loos, N A Gobrecht, Rev J B Shontz, Rev J S Swander, Rev A S Stauffer, Rev H Hilbisch, S S Smith, H T Clander, M H D effenderfer, Rev G H Leonard, Rev M L Fatsch, B B Ferer, Rev N Z Snyder, S A Bills, Prof C V Mays, T N Reber, M C Hoffman, J Hottenstein, Office (1 sub), Rev D C Tobias (2), S Benner, Rev H D D arbaker, H Wirt, A Snyder, W R Yeich, Rev S H Giesy, D D Rev J Hannabery (1 sub), S Lowell, Rev D B Lady, I N Radcliff, Rev J F De Long, Rev S K Kremer, Rev A B Koplin, J R Cushwa, G P Hertz (1 sub), S Foust, Rev J F Johnson, L Fluck, Rev D Rothrock, D C Smith, A Hoever, Rev D Gring, W H Orth, L H Seiner, M D, Miss L Zindorff, W Seabolt, H Keller, Rev D Gring, Rev C Knepper, Rev J M Lefevre, Rev S K Kremer, Rev T O Stem,

Rev D S Fouse, Rev J Fritzing, Rev O L Ashenfelter, E G Groff, Rev G Neef, Rev J W Love, J Rouk, W H Sibert, Rev S N Callendar (1 sub), Rev C S Gerhard, W Brown, Rev T F Hoffmeier, Rev W C Schaeffer, D N Dittmer, J A Laudenslager, D O Miller, Rev K Brunner, R A Beal, Rev D Y Heisler, S S Detwiler, E S Hoover.

## Markets.

## PHILADELPHIA MARKETS.

CORRECTED WEEKLY.

(Saturday, July 18, 1874.)

## FLOUR.

Wheat Flour, Superfine....	\$3.50@4.50
“ Extra.....	6.50@7.75
“ Fancy.....	8.00@9.00
Rye Flour.....	4.75@5.50
Corn Meal.....	4.25@4.40

## GRAIN.

Wheat, White.....	1.50@1.55
“ Red.....	1.35@1.40
Rye.....	98@1.00
Corn.....	79@83
Oats.....	70@74
Barley.....	2.00@2.30

## SEEDS.

Clover.....(100lbs)	10.50@11.00
Timothy.....	2.50@2.75
Flax.....	2.00@2.20
Plaster.....	4.75@5.00

## PROVISIONS.

Beef, Mess.....	16.00@17.00
Pork, Mess.....	19.50@20.00
Ham.....	14@15½
Butter, store packed.....	14@16
Do. Roll.....	20@21
Do. Goshen.....	27@28
Lard.....	12@12½
Cheese.....	12@12½
Eggs.....	23@24

## GROCERIES.

Rio.....(gold)	17½@21½
Java.....(gold)	25@26
Laguayra.....(gold)	22@22½

## SUGAR.

Cuba.....	7½@8.
Porto Rico.....	7½@7½
Demarara.....	10½@11½

**Human Wrecks.** Every day and hour we meet with broken down specimens of humanity—wrecks that seem past hope of salvage. At least seven-eighths of these might be filled with new vitality, by a course of DR. WALKER'S CALIFORNIA VINEGAR BITTERS. Many are suffering from the reaction of rum-polluted bitters or powerful minerals. It is characteristic of Dr. Walker's Great Restorative that it neutralizes the effect of these mis-called remedies and accomplishes, in due time, a perfect cure.

## Advertisements.

## ALLENTOWN FEMALE COLLEGE.

Under the care of East Pennsylvania Classis.

## THE SEVENTH ANNUAL SESSION

WILL BEGIN

MONDAY, AUGUST 31st.

For Catalogue or further particulars, address,

Rev. W. R. HOFFORD, A. M.,

July 22—2mo.

Allentown, Pa.

## "HARBAUGH'S HARFE."

Second Edition Issued.

This Beautiful New Volume comprising the

Pennsylvanische

GERMAN POEMS

Of the late Rev. H. Harbaugh, D. D., together with an English translation of four of the same, by the author; edited by Rev. B. Bauman, has already, in less than four weeks sale, reached a second edition. Its illustrations represent "Harbaugh Homestead," the "Old School-house," "The Old Mill," the "Old Fire-hearth," &c., &c.

Early orders will secure fresh impressions before the plates are worn. This book, marking a new epoch in Pennsylvania German literature, has been most favorably received by the entire literary public.

It is issued in the finest style of the bookmaking art. And sells at retail for \$1.52 Or per dozen \$11.25

ADDRESS, REF. CHURCH PUBLICATION BOARD, 207 Arch St., Phila., Pa.

FITS!  
FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

## A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or what ever be occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks after. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

## IS THERE A CURE FOR EPILEPSY?

The Subjoined will Answer.

GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. GUY, Grenada, Yalabusha, Miss.

## ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS

MONTGOMERY, TEXAS, June 20th, 1867.

To SETH S. HANCE—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged, in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DEFRESE.

## STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc. W. P. LIGON, GRENADA, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.

\* \* \* Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.

June 24, '74—1 yr. A.



**Punctual as a Timepiece.**—Unless the bowels do their duty with the regularity of clockwork, perfect health is impossible. Therefore, when disordered, control them immediately with

Tarrant's Effervescent Seltzer Aperient, the most genial balsamic and effective laxative and alterative known to the medical profession. Sold by druggists. July 15—21. P.

BOYS' SCHOOL, 52 weeks, \$273. No extras. S. C. SHORTLIDGE (Havard, A. M.), Kennett Square, Pa. July 8, '74—13t. A.

## ST. JOHN'S.

A REFORMED CHURCH SCHOOL

FOR

Young Ladies.

THE SESSION WILL OPEN ON THE 1st Wednesday in September,

WITH

LARGELY INCREASED ACCOMMODATIONS.

For Circulars address

REV. GEO. LEWIS STALEY, D. D.

KNOXVILLE,

Fred'k Co., Md.

July 15, '74—3mo. M.

## FRANKLIN AND MARSHALL ACADEMY.

The Fall Term in this Institution will open on Thursday, August 27th, at 10 o'clock, A. M. By the late action of the Trustees, it is now under the management of the College Faculty, who have chosen one of their number, Prof. DANIEL M. WOLF, as Rector. Students from abroad will lodge in the Academy building, and board in Harbaugh Hall. They will be under the immediate supervision of the Rector, who resides in Harbaugh Hall, and Prof. Krebs, who will reside in the Academy building. The course of instruction is complete, and adapted to prepare students both for College and for business.

## EXPENSES.

Tuition, Boarding (with furnished room and attendance), fuel, light, per year, . . .	\$225.00
Tuition for Day Scholars, per year, . . .	\$50.00
Instrumental Music, per term, . . .	15.00

For further particulars, address the Rector, at Lancaster, Pa. July 15, '74—1mo. M.

New Singing Books!  
THE LEADER!!

By H. R. PALMER and L. O. EMERSON,

Choirs, Conventions and Singing Classes, will welcome this new Church Music Book, filled with new tunes, anthems, chants, &c., &c., all of the best quality.

Price, \$1.38, or \$12.00 per dozen.

## The Song Monarch!

By H. R. PALMER, assisted by L. O. EMERSON.

Especially for Singing Classes. First 86 pages contain the elementary course, the same as that in the LEADER, which course is followed by more than 100 pages filled with the most interesting Secular and Sacred Music for practice. Equal to the SONG KING in interest.

Price 75 cts., or \$7.50 per dozen.

## AMERICAN SCHOOL MUSIC READERS

Three carefully graded Song Books for Common Schools, by L. O. EMERSON and W. S. TILDEN

Book 1st. For Primary Schools.	Price, 35 cts.
" 2d. For Lower "Grammar" Classes.	" 50 "
" 3d. For Higher, " "	" 60 "

The Course is easy, progressive, interesting, and has been thoroughly tested in the schools near Boston.

OLIVER DITSON & CO., C. H. DITSON & CO., Boston. 711 Broadway, New York.

May 27, '74—1 yr. M.

## NOVELTY PRINTING PRESSES.

The best yet invented.

For Amateur or Business purposes, and unsurpassed for general Job Printing. Over 10,000 IN USE.

BENJ. O. WOODS,

Manufacturer, and dealer in every description of PRINTING MATERIAL, 349 Federal and 152 Kneeland Street, Boston.

Agents: E. F. MacKusick, 6 Murray St., N. Y.; Kelly, Howell & Ludwig, 917 Market St., Philadelphia; S. P. Rounds, 175 Monroe St., Chicago. Send for illustrated catalogue.

Feb. 18, '74. 6mos. e.o.w. A.

## THE PENN MUTUAL

Life Insurance Company of Philadelphia.

Assets Accumulated, \$4,427,996.99.

The Penn is a purely Mutual Company. All of its surplus premiums are returned to the members every year, thus furnishing insurance at the lowest possible rate. All policies non-forfeitable for their value.

AGENTS and CANVASSERS WANTED. Apply at office, No. 921 Chestnut Street, Philadelphia, Pa. Feb. 11, '74, 13t, e.o.w. A.

READY SATURDAY, JULY, 18th, 1874.

## THE MODE OF MAN'S IMMORTALITY; or, The When, Where and How of the Future Life.

By Rev. T. A. GOODWIN, A. M., late editor Western Christian Advocate, Indianapolis, Ind. 12mo. \$1.25.

"Certainly shows with great force the well nigh insuperable difficulties attending the common opinions of the resurrection of the actual body that is placed in the dust, and develops quite a consistent and interesting theory in reference to the nature of the resurrection life."—Zion's Herald.

Also a New Edition of

## LECTURE-ROOM TALKS. BY

HENRY WARD BEECHER. 1 vol. 12mo. Cloth, "Uniform Series," with Steel Portrait, \$1.75.

"It is a charming book."—Springfield Republican.

\* \* \* To be had through any Bookseller, or will be mailed, post-paid, on receipt of price, by the Publishers.

J. B. FORD, & CO.,

27 Park Place, N. Y.

July 22, '74—1t. A.



## NEW BOOKS.

The Reformed Church Publication Board have published the following New Books for the Sunday-School Library, viz.:

## YOUTH IN EARNEST.

This is the story of a young man of pious heart and earnest faith, who lost his life on one of the Western gunboats during the late war. It affords an exemplary lesson to every Christian family. It is written in Dr. Harbaugh's interesting style, and is one of the last books he wrote. Price 90 cents.

## THE OLD SCHOOL-MASTER,

Or, "They That Sow in Tears Shall Reap in Joy."

A most interesting book, giving an account of a faithful Christian Teacher: who suffered great trials, and at last reaped a rich reward for all his toils and sore trials. Four illustrations. Price 90 cents.

## FATHER MILLER;

Or, The Good Lord Still Reigns. Price 75 cents.

A very interesting story, translated from the German. Designed to show that "The Good Lord Still Reigns," and brings forth the judgment of his children clear as the sunlight, to the confusion of all enemies and persecutors. An excellent book for Sunday-Schools.—S. S. Times.

Of the above two books the *Christian Intelligencer* says:—"These volumes are really gems. In the geniality of their style, and the artless simplicity with which they portray real life, they are not surpassed by the best efforts of those who are famed for their skill in catering for the young. There will be but one opinion among the 'juveniles' as to their merit, and, in this instance, the opinion is sound."

## LIFE OF CAIN.

A sensible book. The Life of Cain is an example to be read for instruction and profit. Much thought has been employed in its careful preparation. Price 75 cents.

"One is surprised to find how much can be said of, and learned from, one whose history in the Bible narrative is so brief."—*Guardian*.

## THE RIPE HARVEST;

Or, The Work to be Done, and the Increase of Laborers Needed in the

## MINISTRY OF THE REFORMED CHURCH.

16mo, Cloth. 119 pp. Price 50 cents.

"The most of the arguments will apply to one body of Christians as well as to another. We recommend the general perusal of this book."—*Lutheran Observer*.

## HOLY-DAY STORIES.

Price 50 cents.

"A series of stories relating to the Church Holidays—Christmas, Good Friday, Easter, Ascension and Whitsuntide. These stories have all the happy, pious feeling of the German heart, and are well rendered into English."—*Lutheran Observer*.

"Stories full of juice and spice, such as children love to read."—*Guardian*.

## GOOD FRIDAY.

Price 40 cents.

"Giving the history of 'Good Friday,' and reasons why it should be observed as a holy day. In the same volume we also find 'An Easter Walk,' and 'Christ and the Law-yea.'"—*Lutheran Observer*.

## SALOME THE DANCER.

Sketch of Herodias' daughter. Price 40 cents. "Written for Sunday-Schools, but no less adapted for readers of maturer tastes, and admirably suited to instruct and instruct both classes of readers."—*Guardian*.

## TRUE GLORY OF WOMAN.

BY REV. H. HARBAUGH, D. D.

Price \$1.25.

"Another capital book, which has been published some time, and is now passing through a second edition from the pen of the late Dr. Henry Harbaugh. 'The True Glory of Woman,' as Portrayed in the Beautiful Life of the Virgin Mary, Mother of our Lord and Saviour, Jesus Christ.' The reader will find in this volume many beautiful thoughts, and some suggestions presented in the author's forcible style, and to all of these he will take no exception."—*Christian Intelligencer*.

## CREED AND CUSTOMS.

A Popular Hand-Book, Treating of the Chief Doctrines and Practices of the Reformed Church.

BY GEO. B. RUSSELL, D. D.

Price \$2.00.

"The work is well written, very readable throughout, contains, in a convenient form, much information, which intelligent persons of other denominations ought to know, and will doubtless meet an existing want in the Reformed Church, perhaps more especially in that division of it (namely) to which the author belongs."—*Lutheran Observer*.

## GOSPEL LESSONS.

BY REV. D. GANS, D. D.

## EPISTLE LESSONS.

BY REV. D. GANS, D. D.

These Lessons are admirably arranged according to THE CHURCH YEAR.

They are intended for the use of SUNDAY-SCHOOLS,

Bible Classes, and Families. 270 pp. Price 50 cents, or \$1.50 per dozen.

"Only where the Sunday-school is made a preparation for, and a stepping to the Church it is doing its proper work. This can best be done where its own text books are used. We have been too long lacking these. Dr. Gans' Question Books on the Gospels and Epistles are just the thing needed in this department of our Sunday-school work. They are the books wanted."—*Messenger*.—Dr. S. H. G.

## SINAI AND ZION;

Or, A Pilgrimage through the Wilderness to the Land of Promise. Price \$2.00.

BY REV. BENJAMIN BAUSMAN, A. M.

"It is an interesting book, descriptive of men and things of the old world, giving information that will amply repay one for buying and reading it."—*Christian Observer*.

## LEO REMBRANDT.

Four illustrations. Pp. 243. Price 90 cts.

"Whom the Lord loveth, He chasteneth," is the truth illustrated in the story of this "CHARMING BOOK." It is a Christian history of love and self-devotion. Through a long chain of troubles, the love and mercy of our dear Lord is shown, to a widow and her two noble sons. All the hard trials and sufferings endured only bring out more clearly that all things work together for good to them that love God.



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and vital organs wasted beyond repair.

Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

For Skin Diseases, Eruptions, Tetters, Salt Rheum, Blotches, Spots, Pimples, Pastules, Boils, Carbuncles, Ringworms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

R. H. McDONALD & CO.,

Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York.

Sold by all Druggists and Dealers.

April 29, 74, 1y.

## LIVINGSTONE IS DEAD

For 30 years MILLIONS have intently watched his PERILOUS yet HEROIC STRUGGLES and GRAND TRIUMPHS; and now they eagerly desire the Complete Life-History of this world-renowned HERO and BENEFACTOR, which unfolds also the CURIOSITIES and WEALTH of a WILD and WONDERFUL COUNTRY. We publish just THAT HISTORY from his BIRTH to his BURIAL. Now ready 2,000 agents wanted quickly. One agent sold 184 first six days; another, 196 first week. For particulars of this, our SUPERB new illustrated BIBLES, and OCEAN'S STORY, address HUB. BARD BROS., at office nearest you, either PHILADELPHIA, BOSTON, or CINCINNATI, O. Oct. 29, 73-1yr. A.

## SONGS OF GRACE &amp; GLORY

The very best Sunday-School Song Book. By W. F. SHERWIN and S. J. VAIL. 160 Pages. SPLENDID HYMNS, CHOICE MUSIC. Tinted Paper, Superior Binding. Price in Boards, 35c.; \$3.00 per 100. A Specimen Copy in Paper Cover mailed for Twenty-five Cents.

Six New Songs in pamphlet form for SUNDAY-SCHOOL ANNIVERSARIES, from "SONGS OF GRACE and GLORY." Price \$2 per 100. Specimen Copy of the Anniversary Songs, and sample pages of the Book, mailed for 3 cent stamp. Publishers, HORACE WATERS & SON, 481 Broadway, New York. P. O. Box. 3567. May 20, '74-3t. A.

## "EVERY SABBATH"

By T. C. O'HANE.

## A CHOICE COLLECTION OF MUSIC FOR Sunday-Schools.

All over the land schools that have been using SUNSHINE PRIZE, CHARM, SPRAY, or any of the popular books issued by our house, confidently look to the publishers for a

## New Sabbath-School Music Book

For 1874,

of like merit and usefulness. We have just issued

## "EVERY SABBATH."

A collection of PURE SUNDAY-SCHOOL MUSIC, fully equal to if not better than any before published.

## "EVERY SABBATH"

WILL SATISFY EVERY

## Sabbath-School.

In preparing "EVERY SABBATH," the author has aimed particularly to furnish pure songs adapted to the wants of both old and young. Single sample copies, post-paid, 30 cts. Per dozen, \$3.60. Published by

John Church & Co., Cincinnati, O. April 30, '73-1yr. A.

## MODERN DOUBT

AND

## Christian Belief.

By Prof. Theodore Christlieb, Ph. D., D. D.

569 pages. 8vo. \$3. post. 35 cents.

## CONTENTS.

- I. THE EXISTING BREACH BETWEEN MODERN CULTURE AND CHRISTIANITY.
- II. REASON AND REVELATION.
- III. MODERN NON-BIBLICAL CONCEPTIONS OF GOD.
- IV. THEOLOGY OF SCRIPTURE AND OF THE CHURCH.
- V. MODERN NEGATION OF THE MIRACLES.
- VI. MODERN ANTI-MIRACULOUS ACCOUNTS OF THE LIFE OF CHRIST.
- VII. MODERN DENIALS OF THE RESURRECTION.
- VIII. MODERN CRITICAL THEORY OF PRIMITIVE CHRISTIANITY.

AMERICAN TRACT SOCIETY,

Publishers.

PHILADELPHIA DEPOSITORY.

1408 Chestnut Street.

Nov. 12, 73-1y H. N. THISSEL, Dist. Sec.

## WATERS' CONCERTO PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extra set of reeds peculiarly voiced, the EFFECT of which is MOST CHARMING and SOUL STIRRING, while its IMITATION of the HUMAN VOICE is SUPERB. Terms Liberal.

WATERS' Philharmonic Vesper and Orchestral

ORGANS, in UNIQUE FRENCH CASES, are among the best made, and combine PURITY OF VOICING with great volume of tone. Suitable for PARLOR, CHURCH, or MUSIC HALL.

WATERS' New Scale PIANOS have great power and a fine singing tone, with all modern improvements, and are the BEST PIANOS MADE. These Organs and Pianos are warranted for 6 years. PRICES EXTREMELY LOW for cash or part cash, and balance in monthly or quarterly payments. Second-hand instruments taken in exchange. AGENTS WANTED in every County in the U. S. and Canada. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.

HORACE WATERS & SON, 481 Broadway, New York. P. O. Box 3567.

CONSTANT EMPLOYMENT.—At home, Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free, address, with 6c return stamp, C. Ross, Williamsburg, N. Y. June 24th, '74-8t. S & S.

## PHOTOGRAPHS

## OF MINISTERS

OF THE

## REFORMED CHURCH.

Photographs of the following Ministers:

Rev. J. W. NEVIN, D. D.  
Rev. PHIL P. SCHAFF, D. D.  
Rev. S. R. FISHER, D. D.  
Rev. H. HARBAUGH, D. D.  
Rev. J. H. A. BOMBERGER, D. D.  
Rev. N. GEHR.  
Rev. Prof. E. E. HIGBEE, D. D.  
Rev. B. S. SCHENCK, D. D.  
Rev. J. C. BUCHER, D. D.  
Rev. D. ZACHARIAS, D. D.  
Rev. DAN'L GANS, D. D.  
Rev. A. H. KREMER, D. D.  
Rev. F. W. KREMER, D. D.  
Rev. W. C. BENNET.  
Rev. S. N. CALLENDER, D. D.  
Rev. SAM'L MILLER.  
Rev. JOHN BECK, D. D.  
Rev. W. H. H. SNYDER.  
Rev. G. W. AUGHINBAUGH, D. D.  
Rev. D. EARNEST KLOPP.  
Rev. THOS. G. APPLE, D. D.  
Rev. C. U. HEILMAN.  
Rev. A. C. WHITMER.  
Rev. P. S. DUBBS, D. D.  
Rev. J. H. DUBBS.  
Rev. CHAS. H. LEINBACH.  
Rev. S. AUG. LEINBACH.  
Rev. J. GANTENBEIN, M. D.  
Rev. F. W. KRUMMACHER, D. D.  
Rev. PETER S. FISHER.  
Rev. L. KRYDER EVANS.  
Rev. W. C. HENDRICKSON.  
Rev. SIMON S. MILLER.  
Rev. CHAS. G. FISHER.  
EDITOR OF "CHILD'S TREASURY."  
EDITOR OF THE GUARDIAN.

To be had of

REFORMED CHURCH PUBLICATION BOARD,  
No. 907 Arch Street, Philada.

Price 25 cents each. Sent by mail on receipt of price. N. B.—Photographs of other Ministers added in due time.

## MERCERSBURG COLLEGE,

Mercersburg, Franklin Co., Pa.

ACCESSIBLE BY RAILROAD

## FACULTY.

REV. E. E. HIGBEE, D. D.,

PRESIDENT AND PROFESSOR OF AESTHETICS AND ETHICS.

PROFESSOR OF CHRISTIAN CULTUS, HISTORY AND ENGLISH LITERATURE.

JOHN B. KIEFFER,

PROFESSOR OF THE LATIN AND GREEK LANGUAGES AND THEIR LITERATURES.

JOSEPH H. KERSCHNER, A. M.,

PROFESSOR OF MATHEMATICS.

ADOLF B. BECHDOLT, A. M.,

PROFESSOR OF NATURAL SCIENCES.

REV. JACOB B. KERSCHNER, A. M.,

PROFESSOR OF GERMAN AND HEBREW.

GEORGE N. ABBOTT, A. M.,

PROFESSOR OF PSYCHOLOGY AND LOGIC.

TERMS:—For boarding, tuition, room-rent and fuel \$200 per year. For further particulars address,

Rev. E. E. Higbee, D. D.,

President.

Mercersburg, Franklin Co., Pa.

\* Supplied by other members of the Faculty.

June 19, 1872.

## ICE. KNICKERBOCKER ICE. ICE COMPANY.

THOMAS E. CAHILL, President.  
E. P. KERSHAW, Vice President.  
A. HUNT, Treas.  
E. H. CORNELL, Sec'y.  
T. A. HENDRY, General Supt.

OFFICE: 435 WALNUT ST., PHILADELPHIA.

Branch Offices and Depots:

American and Master Streets.  
Ridge Avenue and Willow St.  
Willow St. Wharf, Delaware Avenue.  
Hanover St. Wharf, Delaware River.  
Twenty-second and Hamilton Sts.  
Ninth St. and Washington Avenue.  
Pine St. Wharf, Schuylkill.  
Armat St. and P. & G. R. R., Germantown.  
Market St. Wharf, Camden, N. J.  
Cape May, N. J.

1874 Prices for Families, Offices, &c. 1874

8 lbs. daily, 75 cents per week.

12 " " 95 " " "

16 " " 110 " " "

20 " " 125 " " "

Half bushel or 40 pounds, 35 cents each delivery.

If you want a pure article delivered promptly, send your order to the

KNICKERBOCKER ICE CO.

May 6, '74-6t. A.

## Gottesdienst-Ordnung

By the direction of the SYNOD OF THE REFORMED CHURCH, the ORDER OF WORSHIP has been translated into the German language, and is now ready for delivery, at the following rates:

Single copies by mail \$1.50

Per dozen copies by express \$13.50

Address,

Reformed Church Pub. Board,  
No. 907 Arch St.,  
Philadelphia



# McCallum, Crease & Sloan, CARPETINGS, 1012 AND 1014 CHESTNUT ST. March 25, '74, 13t.

1,000 COPIES ORDERED AT A TIME!  
"WOMAN TO THE RESCUE,"

A story of the New Crusade, By T. S. Arthur, is the greatest success of the age. Although published only a few weeks, its sale is without parallel in the annals of the trade. Agents say they never saw a book sell like it, that they can readily take from 25 to 40 orders a day. Sells itself. Inexperienced agents, male or female, can do splendidly. Subject absorbing and price low. Commissions liberal, sales immense. One agent has sold over 600 copies in the last few weeks. Complete outfit, including a copy of the book, one dollar. Apply at once for territory. J. M. STODDART & CO., Publishers, Philadelphia. May 13, '74-4t. A.

**The TOLL-GATE! Prize Picture sent free!**  
An ingenious gem! 50 objects to find! Address, with stamp, E. C. ARBEY, Buffalo, N. Y. May 13, '74-1yr. A.

## NEW PUBLICATIONS.

### THE HEIDELBERG TEACHER

Is issued bi-monthly. A neatly printed and bound pamphlet of 32 pages. Each issue contains eight lessons (International Series), with comments, explanations, and suggestions, such as to aid the Sunday-school teacher. Each lesson is followed with the corresponding "Lord's Day" of the Heidelberg Catechism. Its literary department is adapted to aid in the Sunday-school work.  
TERMS: Single copy, per year, \$1.00. Ten or more copies to same address will be accompanied each with six copies lesson papers, for the use of scholars, without extra charge.

### THE HEIDELBERG LESSON PAPERS.

These contain the lesson for each Sunday in the month, with the "Lord's Day" of the Catechism, references, questions, and answers, and such help as the scholar needs.  
TERMS: Per 100 papers, 75c. Any less number, each 1c.

### COMPANION OF PRAISE.

Revised and much enlarged.  
Containing choice tunes and hymns (old and new) for use in families, devotional exercises and Sunday-schools; also responsive readings, festival exercises, etc., for Sunday-school use. A valuable little book for all.  
TERMS: Per 100 copies, \$35. Per dozen copies, \$4.50. Per single copy, 40 cents.

## LEAVES OF LIGHT A SUNDAY-SCHOOL PAPER,

PUBLISHED SEMI-MONTHLY.

### TERMS:

100 copies per year (one address)	\$25 00
50 " " "	14 00
25 " " "	8 00
10 " " "	4 00
1 " " "	75

PAYMENT must be in advance, and papers will not be sent after the time paid for.

### CHRISTIAN WORLD,

178 Elm Street, CINCINNATI, O.,  
Or Reformed Church Publication Board,  
January 15, 1873. 907 Arch Street, Philada.



### BUCKEYE BELL FOUNDRY.

Established in 1837.  
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.  
Illustrated Catalogue sent Free.

VANDUZEN & TIFT,  
102 and 104 East Second St., Cincinnati.

### FOR SALE CHEAP.

1183 acres of timber land, 500 acres of which will make good farm land. There is erected thereon a fine steam sawmill with chipping mill and shingle machinery attached, two good dwelling houses and a splendid barn. The steam engine of the mill is 60 horse power, with two cylindrical boilers in splendid condition. The whole can be bought for considerably less than it cost to erect the buildings.

L. W. ROBINSON, 43d and Huron Sts., Phila.  
J. C. HATHAWAY, Duncannon, Pa.  
17, '74-3t. e.o.w. M.

## EDWARD J. ZAHM, JEWELER.

Zahm's Corner, Lancaster, Penna.

DEALER IN

### American and Foreign Watches,

Fine Clocks, Jewelry, Spectacles, Silver  
and Silver-plated Ware, Spoons,  
Forks, Knives, &c.

### COMMUNION SETS.

or Church Service, or for administering the Communion to the sick. I call special attention to the

### EDWARD J. ZAHM WATCH.

This watch is made to my own order by the best American manufacturers, and all of the finer grades will have

### ZAHM'S PATENT REGULATOR.

attached, an appliance by which the most perfect accuracy can be attained in regulating the watch to time. They can be furnished with or without stem winding attachment. A full guarantee with each movement.

Watch repairing will receive careful and prompt attention. Watches can be sent by express. Information furnished by mail. Address,

EDWARD J. ZAHM, Lancaster, Pa.  
Oct. 25, '73, 1 year.

**REMARKABLE SUCCESS!** One agent made \$112 in 4 days, and another \$458.00 in 8 days selling **OCEAN'S STORY**. A perfect Thesaurus of Adventures upon, and the Wonders beneath the great Oceans. 225 spirited engravings. Price extremely low: sells amazingly fast. 2000 more live agents wanted for this and the only COMPLETE, POPULAR and FAST-SELLING history of **LIVINGSTONE 28 years in AFRICA** (the greatest success of the season). Also our splendid new Bible, just ready and far exceeding all others. Pocket Companion and full circulars free. Address **HUBBARD BROS.,** Pubs. Phila., Pa., Boston Mass., or Cin., O. Oct. 29 '73-1 yr.

TWO rollicking, handsome fellows! The prettiest and most artistic Oleographs ever given by any paper. **OUR BOYS** new Serial just begun in Beecher's religions weekly the **CHRISTIAN UNION**. Back chapters supplied. It pays to canvass! Write now for terms and see what our Agents are doing. J. B. FORD & CO., Publishers, New York, Boston, Cincinnati, Chicago, and San Francisco. Chromos ready for immediate delivery! Jan. 21, '74.-1t. A.

## W. H. HARRISON & BRO.

Manufacturers of

### Grates, Furnaces and Ranges.

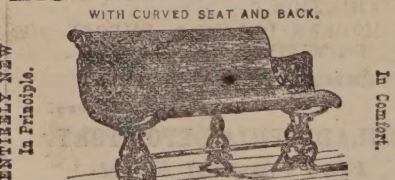
### LOW & RAISED GRATES A SPECIALTY.

No. 1435 Chestnut Street, Phila.

Please send for Illustrated Circular.  
May 14, '73.-1y. A.

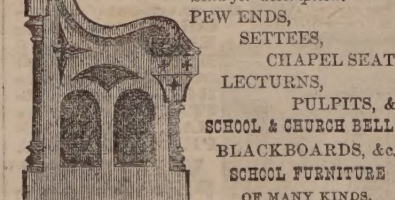
### A Revolution in Sunday-School Seating!!

**The BANCROFT Improved Reversible Settee,**  
WITH CURVED SEAT AND BACK.



### FOR SUNDAY-SCHOOL AND ASSEMBLY ROOMS.

A triumph of mechanism and model of comfort; constructed on purely physiological principles. The back swings under instead of over, and in turn becomes the seat. Many advantages over the ordinary Reversible Settee without machinery.



PEW ENDS, SETTEES, CHAPEL SEATS, LECTURNS, PULPITS, &c. SCHOOL & CHURCH BELLS. BLACKBOARDS, &c. SCHOOL FURNITURE OF MANY KINDS.

J. A. BANCROFT & CO., PHILADA.  
512 Arch and 511 North Sts.,  
June 3, '74-7t. e.o.w. M.

**\$250** a month easily made with Stencil and Key Check outfits. Catalogues and Samples sent free. S. M. Spencer, 117 Hanover St., Boston. Feb'y 4, '74-26t. A

**FIFTY BOOKS** Our COMBINATION PROSPECTUS represents FIFTY different BOOKS wanted in every Family. Best thing ever tried. Our Grand Bible Combination represents FIVE distinct BIBLES—English and German, Protestant and Catholic—the finest and most salable ever offered to the American People. Send for full particulars to **JOHN E. POTTER & CO.,** Publishers, Philadelphia, Pa. June 24, '74-4t. A.

## A POINTED ADDRESS.

Convinced that the system of long credits and extravagant prices (a feature inseparable from the old credit and loss system) was not sound, safe, or satisfactory to either customer or merchant, we have wholly discarded it, and inaugurated a reform which invites and, we believe, merits public confidence.

### The Foundation Principle, READY MONEY.

The goods bought and sold for Ready Money.

The very smallest rate of profit charged.  
The lowest price marked in plain figures on each article, and no deviation allowed.  
The customer free from payments of extra profits, necessary to credit business to cover losses.

Any article not approved is immediately exchanged, altered, or another made, and if these endeavors fail, or customer prefers, the money returned in full.

Orders from the city and country executed on this basis.

### INSPECTION AND TRIAL-SOLICITED ON THIS RECONSTRUCTED PLAN.

Patterns sent post free. Requests should give outline of kind and price preferred.

Our Stock is the largest in the city, both in Men's and Boys' Departments, as well as in piece goods for order work.

## JOHN WANAMAKER & Co.

The One-Price, Ready Money

### CLOTHING HOUSE

818 & 820 Chestnut Street,

PHILADELPHIA.

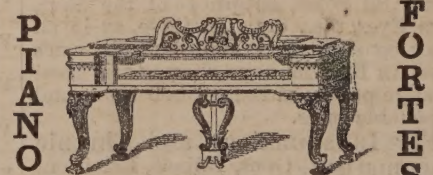
July 16, '73, 1y. M.

## United Piano Makers'

CELEBRATED AND WORLD RENOWNED

### GRAND SQUARE AND UPRIGHT

GOLD MEDAL



The superior qualities of these Pianos over others are:

1. Its splendid and elastic touch.
2. Singing quality of tone.
3. Extraordinary fullness of tone.
4. Sweetness of tone.
5. Evenness throughout the scale.
6. Gracefulness of proportion.
7. Beauty of finish
8. Durability and
9. Keeping in tune.

They have the endorsement of most of the leading Pianists and Musical Artists, and have proved triumphant over all competitors receiving First Premiums when and wherever exhibited.

EVERY PURCHASER Can obtain one of these superior Instruments on terms to suit himself, and for the price, he would have to give for an inferior one elsewhere.

ORGANS AND MELODEONS For Churches, Schools, and Parlors in great variety. Sale only at the Warehouses of

C. J. HEPPE,  
Cor. Sixth and Thompson Sts., Phila.  
Sept. 20 '73-1y M

## GOOD BUSINESS OPPORTUNITY.

### WHEELER & WILSON

MANUFACTURING COMPANY, are reorganizing their agency department, and can offer better terms than ever before given to reliable energetic men to sell their

## NEW ROTARY MOTION,

FAMILY

AND

No. 6,

MANUFACTURING

Sewing Machine.

APPLY AT

914 CHESTNUT STREET, PHILADELPHIA.

Oct. 15, '73-1yr. A.

**\$240!** Agents read! One canvasser made \$240 in one week. Samples sent free to all. Address W. H. Chidester, 267 Broadway, N. Y. June 3, '74-4t. A.

## GOOD AGENTS WANTED.

The immense circulation of HENRY WARD BEECHER'S Christian Union has been built up by active canvassers. No other publication compares with it for quick and profitable returns. The public eagerness for Mrs. Stowe's new story, the popularity of the paper, the friendly support of thousands of old subscribers, the artistic premiums for immediate delivery, light outfit and complete "instructions" to beginners, assure repeated success to agents, and offer active, intelligent persons unusual chances to make money. All who want a safe, independent business, write at once for terms, or send \$2 for chromo outfit to J. B. FORD & CO., New York, Boston, Chicago, Cincinnati, or San Francisco. May 27, '74.-1t. A.

## FAMILY ASSISTANT,

OR

Book of Prayers for the Use of Families.

To which were added

### PRAYERS FOR SPECIAL OCCASIONS.

BY SAMUEL R. FISHER, D. D.

12mo. Cloth. Pp. 308. Price \$1.25.

This work contains prayers for the family, morning and evening, for four weeks. To these are added prayers for special occasions, such as Communion Sunday, Baptism of a Child, Public Thanksgiving, Day of Humiliation, Christmas, Last Day of the Year, New Year, Good Friday, Easter, Ascension, Whitsunday, Dangerous Sickness (both in cases of Adults and Children), Thanksgiving for Recovery from Sickness, Day of a Funeral, Ecclesiastical Meetings, Social Meetings (two sets), Concert for Missions, Sunday-school Concert, Sunday-schools, Week-day Schools, Catechumens, Confirmation, Miscellaneous Petitions, Prayers at Table, and Prayers for Children.

The special aim of the author has been simplicity and directness of language, with a due regard to the preservation of the true element of prayer. A valuable book for all Christians, and especially for all heads of families.

**FLORENCE**

The Long-contested Suit of the  
**FLORENCE SEWING MACHINE CO.**  
against the Singer, Wheeler & Wilson,  
and Grover & Baker Companies, involving over  
**\$250,000.**

Is finally decided by the  
Supreme Court of the United States  
in favor of the FLORENCE, which alone has  
broken the Monopoly of High Prices.

**THE NEW FLORENCE**  
Is the ONLY machine that sews back-  
ward and forward, or to right and left.  
Simplest—Cheapest—Best.  
Sole for CASH ONLY. SPECIAL TERMS TO  
CLUBS and DEALERS.  
April, 1874. Florence, Mass.

April 8, '74, 13t. P.

## TERMS

OF THE

## Reformed Church Messenger.

A single copy for one year, or fifty-two numbers, in advance, \$2.50. If payment be delayed three months beyond the time the subscription due commences, 50 cents will be added for each year. As some inducement to our friends to canvass for new subscribers, we make the following

### SPECIAL OFFERS:

To any person remitting \$10 we will send the paper for one year, and also to any four new names he may designate.

To any person remitting \$20 we will send the paper for one year, and also to any ten new names he may designate.

To any person remitting \$30 we will send the paper for one year, and also to any fifteen new names he may designate, and he will besides receive any book he may select, to the value of \$1.25.

The cash in advance must in each case accompany the order, and for new subscribers procured under these special offers, no percentage will be allowed beyond the deduction stated.

**Discontinuances.**—No paper will be stopped, unless orders direct from the subscriber are received to that effect, and all arrearages paid. We do not hold ourselves responsible for notice given to an Agent or Post Master.

### Advertisements,

If not in conflict with the character of the paper, will be, to a limited extent, inserted at the following rates:

Sq.	1 time	2t.	3t.	1 mo.	2 mos.	3 mos.	6 mos.	9 mos.	1 yr.
1	1.50	2.50	3.25	4.00	7.00	9.50	16.00	23.00	28.00
2	2.25	3.50	5.50	7.00	12.00	15.00	25.00	38.00	50.00
3	2.75	5.00	8.00	9.50	17.00	23.00	40.00	55.00	70.00
4	4.00	8.50	12.00	35.00	28.00	40.00	75.00	105.00	130.00
1/4 Col	5.00	10.00	13.50	17.00	32.00	40.00	75.00	110.00	150.00
1/2 Col	10.00	19.00	26.00	32.00	60.00	88.00	109.00	180.00	200.00
3/4 Col	15.00	28.00	40.00	45.00	80.00	100.00	180.00	200.00	220.00
1 Col	18.00	35.00	50.00	60.00	110.00	175.00	200.00	275.00	350.00

Remittances made at our risk per mail, in registered letters, or by Money Order, Check or Draft, payable to "Reformed Church Publication Board." In all cases relating to subscribers, the name and post-office address must be distinctly given; and in case of a change of address, the name of the post-office at which it was last received, as well as the one to which it is to be sent, must be plainly written.

Address, "REFORMED CHURCH PUBLICATION BOARD," 907 Arch Street, Philadelphia.